

Phoenician, the Moabite and the Hebrew scripts gradually developed, and that the Hebrews, therefore, would probably have been in possession of the art of writing as early at least as the time of Solomon."—C. R. Conder, *Syrian Stone-Lore*, p. 118.

SILPHIUM. See CYRENAICA.

SILURES, The.—An ancient tribe in south-west Wales, supposed by some to represent a mixture of the Celtic and pre-Celtic inhabitants of Britain. See **IBERIANS, THE WESTERN**; also, **BRITAIN, TRIBES OF CELTIC**. The conquest of the Silures was effected by Claudius. See **BRITAIN**: A. D. 43-53.

SILVER-GRAYS. See **UNITED STATES OF AM.**: A. D. 1850.

SILVER QUESTION, in America, The. See **UNITED STATES OF AM.**: A. D. 1873, 1878, 1890-1893; also **MONEY AND BANKING**: A. D. 1848-1898, and 1853-1874.

In India, The. See **INDIA**: A. D. 1893.

SIMNEL, Lambert, Rebellion of. See **ENGLAND**: A. D. 1487-1497.

SIMPACH, Battle of. See **AUSTRIA**: A. D. 1743.

SIN.—SINÆ. See **CHINA: THE NAMES OF THE COUNTRY**.

SINDH. See **SCINDE**.

SINDMAN, The. See **COMITATUS**.

SINGAPORE. See **STRAITS SETTLEMENTS**.

SINGARA, Battle of (A. D. 348). See **PERSIA**: A. D. 226-627.

SINGLE TAX MOVEMENT. See **SOCIAL MOVEMENTS**: A. D. 1880.

SINIM. See **CHINA: THE NAMES, ETC.**

SINSHEIM, Battle of (1674). See **NETHERLANDS (HOLLAND)**: A. D. 1674-1678.

SION. See **JERUSALEM: CONQUEST, ETC.**

SIOUX, The. See **AMERICAN ABORIGINES: SIOUAN FAMILY**.

SIOUX WAR. See **UNITED STATES OF AM.**: A. D. 1876.

SIPPARA, The exhumed Library of. See **LIBRARIES, ANCIENT: BABYLONIA AND ASSYRIA**.

SIRBONIS LAKE. See **SERBONIAN BOG**.

SIRIS.—SIRITIS.—THURII.—META-PONTIUM.—TARENTUM.—"Between the point [on the Tarentine gulf, southeastern Italy] where the dominion of Sybaris terminated on the Tarentine side, and Tarentum itself, there were two considerable Grecian settlements—Siris, afterwards called Herakleia, and Metapontium. The fertility and attraction of the territory of Siris, with its two rivers, Akiris and Siris, were well-known even to the poet Archilochus (660 B. C.), but we do not know the date at which it passed from the indigenous Chonians, or Chaonians into the hands of Greek settlers. . . . At the time of the invasion of Greece by Xerxes, the fertile territory of Siris was considered as still open to be colonised; for the Athenians, when their affairs appeared desperate, had this scheme of emigration in reserve as a possible resource. . . . At length, after the town of Thurii had been founded by Athens (B. C. 443, under the administration of Perikles; the historian Herodotus and the orator Lycias being among the settlers), in the vicinity of the dismantled Sybaris, the Thurians tried to possess themselves of the Siris territory, but were opposed by the Tarentines. According to the

compromise concluded between them, Tarentum was recognised as the metropolis of the colony, but joint possession was allowed both to Tarentines and Thurians. The former transferred the site of the city, under the new name Herakleia, to a spot three miles from the sea, leaving Siris as the place of maritime access to it. About twenty-five miles eastward of Siris, on the coast of the Tarentine gulf, was situated Metapontium, a Greek town, . . . planted on the territory of the Chonians, or (Enotrians; but the first colony is said to have been destroyed by an attack of the Samnites, at what period we do not know. It had been founded by some Achaean settlers. . . . The fertility of the Metapontine territory was hardly less celebrated than that of the Siris. Farther eastward of Metapontium, again at the distance of about twenty-five miles, was situated the great city of Taras, or Tarentum, a colony from Sparta founded after the first Messenian war, seemingly about 707 B. C. . . . The Tarentines . . . stand first among the Italiots, or Italian Greeks, from the year 400 B. C. down to the supremacy of the Romans."—G. Grote, *Hist. of Greece*, pt. 2, ch. 22.

SIRKARS, OR CIRCARS, The Northern. See **INDIA**: A. D. 1758-1761.

SIRMIUM.—Sirmium (modern Mitrovitz, on the Save) was the Roman capital of Pannonia, and an important center of all military operations in that region.

Ruined by the Huns. See **HUNS**: A. D. 441-446.

Captured by the Avars. See **AVARS**.

SISECK, Siege and Battle of (1592). See **HUNGARY**: A. D. 1567-1604.

SISINNIVS, Pope, A. D. 708, January to February.

SISSETONS, The. See **AMERICAN ABORIGINES: SIOUAN FAMILY**.

SISTOVA, Treaty of (1791). See **TURKS**: A. D. 1776-1792.

SITABALDI HILLS, Battle of the (1817). See **INDIA**: A. D. 1816-1819.

SITVATOROK, Treaty of (1606). See **HUNGARY**: A. D. 1595-1606.

SIX ACTS, The. See **ENGLAND**: A. D. 1816-1820.

SIX ARTICLES, The. See **ENGLAND**: A. D. 1539.

SIX HUNDRED, The Charge of the. See **RUSSIA**: A. D. 1854 (OCTOBER—NOVEMBER).

SIX NATIONS OF INDIANS. See **FIVE NATIONS**.

SIXTEEN OF THE LEAGUE, in Paris, The. See **FRANCE**: A. D. 1584-1589.

SIXTUS IV., Pope, A. D. 1471-1484. . . .

Sixtus V., Pope, 1585-1590.

SKALDS. See **SCALDS**.

SKINNERS. See **UNITED STATES OF AM.**: A. D. 1780 (AUGUST—SEPTEMBER).

SKITTAGETAN FAMILY, The. See **AMERICAN ABORIGINES: SKITTAGETAN FAMILY**.

SKOBELEFF, General, Campaigns of. See **RUSSIA**: A. D. 1869-1881; and **TURKS**: A. D. 1877-1878.

SKODRA (Scutari). See **ILLYRIANS**.

SKRÆLINGS, The. See **AMERICAN ABORIGINES: ESKIMAUAN FAMILY**.

SKUPTCHINA.—The Servian parliament or legislature.

SKYTALISM. See SCYTALISM

SLAVE: Origin of the servile signification of the word.—The term slave, in its signification of a servile state, is derived undoubtedly from the name of the Slavic or Sclavie people. "This conversion of a national into an appellative name appears to have arisen in the eighth century, in the Oriental France [Austrasia] where the princes and bishops were rich in Slavonian captives, not of the Bohemian (exclaims Jordan), but of Sorabian race. From thence the word was extended to general use, to the modern languages, and even to the style of the last Byzantine."—E. Gibbon, *Decline and Fall of the Roman Empire*, ch. 55, foot note.—See, also AVARS, and SLAVONIC PEOPLES.

SLAVE OR MAMELUKE DYNASTY OF INDIA. The. See INDIA A D 977-1290

SLAVE RISING UNDER SPARTACUS. See SPARTACUS, and ROME: B C 78-68

SLAVE TRADE, Measures against the See SLAVERY, NEGRO A D 1792-1807 and UNITED STATES OF AM A D 1807

SLAVE WARS IN SICILY AND ITALY.—After the Romans became masters of Sicily the island was filled rapidly with slaves, of which a vast number were being continually acquired in the Roman wars of conquest. Most of these slaves were employed as shepherds and herdsmen on great estates the owners of which gave little attention to them, simply exacting in the

most merciless fashion a satisfactory product. The result was that the latter, half perishing from hunger and cold, were driven to desperation, and a frightful rising among them broke out, B C 133. It began at Enna, and its leader was a Syrian called Eunus, who pretended to supernatural powers. The inhabitants of Enna were massacred, and that town became the stronghold of the revolt. Eunus crowned himself and assumed the royal name of Antiochus. Agrigentum, Messana and Tauromenium fell into the hands of the insurgents, and more than a year passed before they were successfully resisted. When, at last, they were overcome, it was only at the end of most obstinate sieges, particularly at Tauromenium and Enna, and the vengeance taken was without mercy. In Italy there were similar risings at the same time, from like causes, but these latter were quickly suppressed. Thirty years later a second revolt of slaves was provoked, both in southern Italy and in Sicily—suppressed promptly in the former, but growing to seriousness in the latter. The Sicilian slaves had two leaders, Salvius and Athemo, but the former established his ascendancy and called himself king Triphon. The rebellion was suppressed at the cost of two heavy battles.—H. G. Liddell, *Hist. of Rome*, bk. 5, ch. 48, and bk. 6 ch. 55.

Also in G. Long, *Decline of the Roman Republic*, ch. 9.

SLAVERY.**Ancient.**

Among the Oriental races—"From the writings of the Old Testament a fairly distinct conception can be formed of slavery among the Hebrews. Many modern critics hold the picture presented in the Book of Genesis, of the patriarchal age, its slavery included, to be not a transcript of reality, but an idealisation of the past. Whether this is so or not, can only be properly decided by the historical critical investigations of specialists. Although the Hebrews are described as having shown extreme ferocity in the conquest of Canaan, their legislation as to slavery was, on the whole, considerate and humane. Slaves were not numerous among them, at least after the exile. Hebrew slavery has naturally been the subject of much research and controversy. The best treatise regarding it is still that of Mielziner. Slavery in the great military empires, which arose in ancient times in anterior Asia, was doubtless of the most cruel character, but we have no good account of slavery in these countries. The histories of Rawlinson, Duncker, Ranke, Ed Meyer, and Maspero, tell us almost nothing about Chaldean, Assyrian and Medo-Persian slavery. Much more is known as to slavery, and the condition of the labouring classes, in ancient Egypt, although of even this section of the history there is much need for an account in which the sources of information, unsealed by modern science, will be fully utilised. While in Egypt there were not castes, in the strict sense of the term, classes were very rigidly defined. There were troops of slaves, and as population was superabundant, labour was so cheap as to be employed to an enormous extent unskilledly. It may suffice to

refer to Wilkinson, Rawlinson, and Buckle. It does not seem certain that the Vedic Aryans had slaves before the conquest of India. Those whom they conquered became the Sudras, and a caste system grew up and came to be represented as of divine appointment. The two lower castes of the Code of Manu have now given place to a great many. There was not a slave caste, but individuals of any caste might become slaves in exceptional circumstances. Even before the rise of Buddhism there were ascetics who rejected the distinction of castes. Buddhism proclaimed the religious equality of Brahmins and Sudras, but not the emancipation of the Sudras."—R. Flint, *History of the Philosophy of History*, France, etc., pp. 128-129.

Also in E. J. Simcox, *Primitive Civilisations*.

Among the Greeks.—"The institution of slavery in Greece is very ancient; it is impossible to trace its origin, and we find it even in the very earliest times regarded as a necessity of nature, a point of view which even the following ages and the most enlightened philosophers adopted. In later times voices were heard from time to time protesting against the necessity of the institution, showing some slight conception of the idea of human rights, but these were only isolated opinions. From the very earliest times the right of the strongest had established the custom that captives taken in war, if not killed or ransomed, became the slaves of the conquerors, or were sold into slavery by them. . . . Besides the wars, piracy, originally regarded as by no means dishonourable, supplied the slave markets; and though in later times endeavours were made to set a limit to it, yet the trade in human

beings never ceased, since the need for slaves was considerable, not only in Greece, but still more in Oriental countries. In the historic period the slaves in Greece were for the most part barbarians, chiefly from the districts north of the Balkan peninsula and Asia Minor. The Greek dealers supplied themselves from the great slave markets held in the towns on the Black Sea and on the Asiatic coast of the Archipelago, not only by the barbarians themselves, but even by Greeks, in particular the Chians, who carried on a considerable slave trade. These slaves were then put up for sale at home, at Athens there were special markets held for this purpose on the first of every month.

A large portion of the slave population consisted of those who were born in slavery, that is, the children of slaves or of a free father and slave mother, who as a rule also became slaves, unless the owner disposed otherwise. We have no means of knowing whether the number of these slave children born in the houses in Greece was large or small. At Rome they formed a large proportion of the slave population but the circumstances in Italy differed greatly from those in Greece, and the Roman landowners took as much thought for the increase of their slaves as of their cattle. Besides these two classes of slave population, those who were taken in war or by piracy and those who were born slaves, there was also a third, though not important, class. In early times even free men might become slaves by legal methods, for instance foreign residents, if they neglected their legal obligations, and even Greeks, if they were insolvent, might be sold to slavery by their creditors [see DEIB. *ANCIENT GREEK*] a severe measure which was forbidden by Solon's legislation at Athens but still prevailed in other Greek states. Children, when exposed, became the property of those who found and educated them, and in this manner many of the hetaerae and flute girls had become the property of their owners. Finally, we know that in some countries the Hellenic population originally resident there were subdued by foreign tribes, and became the slaves of their conquerors, and their position differed in but few respects from that of the barbarian slaves purchased in the markets. Such native serfs were the Helots at Sparta, the Penestae in Thessaly, the Clarotae in Crete, etc. We have most information about the position and treatment of the Helots, but here we must receive the statements of writers with great caution, since they undoubtedly exaggerated a good deal in their accounts of the cruelty with which the Spartans treated the Helots. Still, it is certain that in many respects their lot was a sad one. . . . The rights assigned by law to the master over his slaves were very considerable. He might throw them in chains, put them in the stocks, condemn them to the hardest labour—for instance, in the mills—leave them without food, brand them, punish them with stripes, and attain the utmost limit of endurance; but, at any rate at Athens, he was forbidden to kill them. . . . Legal marriages between slaves were not possible, since they possessed no personal rights; the owner could at any moment separate a slave family again, and sell separate members of it. On the other hand, if the slaves were in a position to earn money, they could acquire fortunes of their own; they then worked on their own account, and only paid a certain proportion to

their owners, keeping the rest for themselves, and when they had saved the necessary amount they could purchase their freedom, supposing the owner was willing to agree, for he was not compelled. . . . The protection given to slaves by the State was very small, but here again there were differences in different states. . . . It would be impossible to make a guess at the number of slaves in Greece. Statements on the subject are extant, but these are insufficient to give us any general idea. There can be no doubt that the number was a very large one; it was a sign of the greatest poverty to own no slaves at all, and Aeschines mentions, as a mark of a very modest household, that there were only seven slaves to six persons. If we add to these domestic slaves the many thousands working in the country, in the factories, and the mines, and those who were the property of the State and the temples, there seems no doubt that their number must have considerably exceeded that of the free population.—H. Blümner, *The Home Life of the Ancient Greeks*, ch. 15.

ALSO IN C. C. Felton, *Greece, Ancient and Modern*, lect. 2-3, third course (v. 2).

Among the Romans.—Slavery, under the Roman Empire, "was carried to an excess never known elsewhere, before or since [see *ROME*, B. C. 159-133]. Christianity found it permeating and corrupting every domain of human life, and in six centuries of conflict succeeded in reducing it to nothing. Christianity, in the early ages, never denounced slavery as a crime, never encouraged or permitted the slaves to rise against their masters and throw off the yoke; yet she permeated the minds of both masters and slaves with ideas utterly inconsistent with the spirit of slavery. Within the Church, master and slave stood on an absolute equality."—W. R. Brownlow, *Lect's on Slavery and Serfdom in Europe*, lect. 1-2.

Mediaeval and Modern.

Villeinage.—Serfdom.—"The persons employed in cultivating the ground during the ages under review [the 7th to the 11th centuries, in Europe] may be divided into three classes: I. 'Servi,' or slaves. This seems to have been the most numerous class, and consisted either of captives taken in war, or of persons the property in whom was acquired in some one of the various methods enumerated by Du Cange, *voc. Servus*, vol. vi p. 447. The wretched condition of this numerous race of men will appear from several circumstances. 1. Their masters had absolute dominion over their persons. They had the power of punishing their slaves capitally, without the intervention of any judge. This dangerous right they possessed not only in the more early periods, when their manners were fierce, but it continued as late as the 12th century. . . . Even after this jurisdiction of masters came to be restrained, the life of a slave was deemed to be of so little value that a very slight compensation atoned for taking it away. If masters had power over the lives of their slaves, it is evident that almost no bounds would be set to the rigour of the punishments which they might inflict upon them. . . . The cruelty of these was, in many instances, excessive. Slaves might be put to the rack on very slight occasions. The laws with respect to these points are to be found in *Potgiesserus*, lib. 21. cap. 7. 2. and are shocking to

humanity. 2. If the dominion of masters over the lives and persons of their slaves was thus extensive, it was no less so over their actions and property. They were not originally permitted to marry. Male and female slaves were allowed, and even encouraged, to cohabit together. But this union was not considered as a marriage. . . . When the manners of the European nations became more gentle, and their ideas more liberal, slaves who married without their master's consent were subjected only to a fine. . . . 3 All the children of slaves were in the same condition with their parents, and became the property of their master. . . . 4. Slaves were so entirely the property of their masters that they could sell them at pleasure. While domestic slavery continued, property in a slave was sold in the same manner with that which a person had in any other moveable. Afterwards slaves became 'adscripti glebæ,' and were conveyed by sale, together with the farm or estate to which they belonged. . . . 5. Slaves had a title to nothing but subsistence and clothes from their master; all the profits of their labour accrued to him. 6 Slaves were distinguished from freemen by a peculiar dress. Among all the barbarous nations, long hair was a mark of dignity and of freedom, slaves were for that reason, obliged to shave their heads. II 'Villani' They were likewise 'adscripti glebæ,' or 'villæ,' from which they derived their name, and were transferable along with it. Du Cange, voc Villanus. But in this they differed from slaves, that they paid a fixed rent to their master for the land which they cultivated, and, after paying that, all the fruits of their labour and industry belonged to themselves in property. This distinction is marked by Pierre de Fontain's Conseil Vie de St Louis par Joinville, p 119, édit de Du Cange. Several cases decided agreeably to this principle are mentioned by Muratori, ibid, p 773. III. The last class of persons employed in agriculture were freemen. . . . Notwithstanding the immense difference between the first of these classes and the third, such was the spirit of tyranny which prevailed among the great proprietors of lands . . . that many freemen, in despair, renounced their liberty, and voluntarily surrendered themselves as slaves to their powerful masters. This they did in order that their masters might become more immediately interested to afford them protection, together with the means of subsisting themselves and their families. . . . It was still more common for freemen to surrender their liberty to bishops or abbots, that they might partake of the security which the vassals and slaves of churches and monasteries enjoyed. . . . The number of slaves in every nation of Europe was immense. The greater part of the inferior class of people in France were reduced to this state at the commencement of the third race of kings. Esprit des Loix, liv. xxx. c. ii. The same was the case in England. Brady, Pref. to Gen. Hist. . . . The humane spirit of the christian religion struggled long with the maxims and manners of the world, and contributed more than any other circumstance to introduce the practice of manumission. . . . The formality of manumission was executed in a church, as a religious solemnity. . . . Another method of obtaining liberty was by entering into holy orders, or taking the vow in a monastery. This was permitted for some

time; but so many slaves escaped by this means out of the hands of their masters that the practice was afterwards restrained, and at last prohibited, by the laws of almost all the nations of Europe. . . . Great . . . as the power of religion was, it does not appear that the enfranchisement of slaves was a frequent practice while the feudal system preserved its vigour. . . . The inferior order of men owed the recovery of their liberty to the decline of that aristocratical policy."—W. Robertson, *Hist. of the Reign of Charles V.*, notes 9 and 20.

ALSO IN: A. Gurowski, *Slavery in History*, ch. 15–20.—T. Smith, *Arminius*, pt. 3, ch. 5.—See, also, DEDITITIUS.

England.—**Villeinage.**—"Chief of all causes [of slavery] in early times and among all peoples was capture in war. The peculiar nature of the English conquests, the frequent wars between the different kingdoms and the private expeditions for revenge or plunder would render this a fruitful means whereby the number of slaves would increase on English soil. In this way the Romanized Briton, the Welshman, the Angle and Saxon and the Dane would all go to swell the body of those without legal status. In those troubled times any were liable to a reduction to slavery, the thegn might become a thrall, the lord might become the slave of one who had been in subjection under him, and Wulfstan, in that strong sermon of his to the English [against Slavery—preserved by William of Malmesbury], shows that all this actually took place. It was at the time of the Danish invasion and the sermon seems to point clearly to a region infested by Danes, a region in which was the seat of Wulfstan's labors, for he was Archbishop of York from 1002 to 1023. Wulfstan's graphic picture does not seem to be corroborated by the evidence of the Domesday Survey. Mr. Seebohm's map shows that in the west and southwest there appears the greatest percentage in that record; that in Gloucestershire nearly one fourth of the population, twenty four per cent., were in a state of slavery; that in Cornwall, Devon, and Stafford the proportion was only one to every five, in central England about one to every seven; in the east, Essex, Surrey, Cambridge and Herts one to every nine; in East Anglia and Wessex one to every twenty-five, while in the northerly districts in Nottinghamshire one to two hundred is given and in York, Rutland, Huntingdon and Lincoln no slaves at all are recorded. From this it is evident that the Danish invasion was less serious from this point of view than had been the original conquest. Domesday records the social condition 500 years after the settlement, and many influences, with Christianity as the primary, were at work to alter the results of that movement. The main inference to be drawn is that the continued warfare along the Welsh marches replenished the supply in the west, while in the east the slave element was rapidly decreasing and in the north, notwithstanding the Danish invasion, there was rather a commingling of peoples than a subjection of the one by the other. A second cause was the surrender into slavery of the individual's own body either by himself or a relative. This could be voluntary, the free act of the individual or his relatives, or it could be forced, resulting from the storm and stress of evil days. This surrender was one of the most unfortunate phases of the Anglo-Saxon servitude

and indicates to us the growing increase of the traffic in slaves; and the personal subjection was largely the outcome of that which was common to all peoples, the demand for slaves. Even as early as the time of Strabo, in the half century following Caesar's conquest, the export of slaves began in Britain and before the Norman Conquest the sale of slaves had become a considerable branch of commerce. The insular position of England, her numerous ports, of which Bristol was one of the chief, gave rise during the Saxon occupation to a traffic in the slaves of all nations, and we know that slaves were publicly bought and sold throughout England and from there transported to Ireland or the continent. It was the prevalence of this practice and the wretched misery which it brought upon so many human beings, as well as the fact that it was against the precepts if not the laws of the church, that led Wulfstan, the Wilberforce of his time, to bring about the cessation of the slave trade at Bristol. From this place lines of women and children, gathered together from all England, were carried into Ireland and sold . . . Besides this sale into slavery for purposes of traffic, which as a regular commerce was not prohibited until after the Norman conquest, many seem to have submitted themselves to the mastery of another through the need of food, which a year of famine might bring. A charter in the *Codex Diplomaticus* tells us of those men who bowed their heads for their meat in the evil days. Kemble thinks that such cases might have been frequent and Simeon of Durham, writing of the year 1069 when there was a dreadful famine in England, which raged particularly in the north, says that many sold themselves into slavery, that they might receive the needed support. . . . Even so late as the so-called laws of Henry I, such an act was recognized and a special procedure provided. . . . In addition to all those thus born into slavery or reduced to that condition in the ways above noted, there was another class made up of such as were reduced to slavery unwillingly as a penalty for debt or crime; these were known as 'witetheowas' or 'wite-fæstan-men'. . . . The legal condition of the slave was a particularly hard one; as a thing, not as a person, he was classed with his lord's goods and cattle and seems to have been rated according to a similar schedule, to be disposed of at the lord's pleasure like his oxen or horses. . . . They had no legal rights before the law and could bear no arms save the cudgel, the 'billum vel strublum,' as the laws of Henry I call it. Yet the position of the slave appears to have improved in the history of Anglo-Saxon law. . . . Hardly any part of the work of the Church was of greater importance than that which related to the moral and social elevation of the slave class. Its influence did much to mitigate their hard lot, both directly and indirectly."—C. McL. Andrews, *The Old English Manor*, pp. 181-188. —The Domesday Survey attests the existence [in England, at the time of the Norman Conquest] of more than 25,000 servi, who must be understood to be, at the highest estimate, of their condition, landless labourers; over 82,000 bordarii; nearly 7,000 cotarii and cotsseti, whose names seem to denote the possession of land or houses held by service of labour or rent paid in produce; and nearly 110,000 villani. Above these were the liberi homines and sokemanni, who seem to

represent the medieval and modern freeholder. The villani of Domesday are no doubt the coorls of the preceding period, the men of the township, the settled cultivators of the land, who in a perfectly free state of society were the owners of the soil they tilled, but under the complicated system of rights and duties which marked the close of the Anglo-Saxon period had become dependent on a lord, and now under the prevalence of the feudal idea were regarded as his customary tenants; irremovable cultivators, who had no proof of their title but the evidence of their fellow coorls. For two centuries after the Conquest the villani are to be traced in the possession of rights both social and to a certain extent political. . . . They are spoken of by the writers of the time as a distinct order of society, who, although despicable for ignorance and coarseness, were in possession of considerable comforts, and whose immunities from the dangers of a warlike life compensated for the somewhat unreasoning contempt with which they were viewed by clerk and knight. During this time the villen could assert his rights against every oppressor but his master; and even against his master the law gave him a standing-ground if he could make his complaint known to those who had the will to maintain it. But there can be little doubt that the Norman knight practically declined to recognise the minute distinctions of Anglo-Saxon dependence, and that the tendency of both law and social habit was to throw into the class of native or born villains the whole of the population described in Domesday under the heads of servi, bordarii and villani."—W. Stubbs, *Const. Hist. of Eng.*, ch. 11, sect. 132.—"It has become a commonplace to oppose medieval serfdom to ancient slavery, one implying dependence on the lord of the soil and attachment to the glebe, the other being based on complete subjection to an owner. . . . If, from a general survey of medieval servitude we turn to the actual condition of the English peasantry, say in the 13th century, the first fact we have to meet will stand in very marked contrast to our general proposition. The majority of the peasants are villains, and the legal conception of villainage has its roots not in the connexion of the villan with the soil, but in his personal dependence on the lord. . . . As to the general aspect of villainage in the legal theory of English feudalism there can be no doubt. The 'Dialogus de Scaccario' gives it in a few words: the lords are owners not only of the chattels but of the bodies of their 'ascripticii,' they may transfer them wherever they please, 'and sell or otherwise alienate them if they like.' Glanville and Bracton, Fleta and Britton follow in substance the same doctrine, although they use different terms. They appropriate the Roman view that there is no difference of quality between serfs and serfs: all are in the same abject state. Legal theory keeps a very firm grasp of the distinction between status and tenure, between a villan and a free man holding in villainage, but it does not admit of any distinction of status among serfs: 'servus,' 'villanus' and 'bativus' are equivalent terms as to personal condition, although this last is primarily meant to indicate something else besides condition, namely, the fact that a person has come to it by birth. . . . Manorial lords could remove peasants from their holdings at their will and pleasure. An appeal to the courts was of no avail.

... Nor could the villain have any help as to the amount and nature of his services; the King's Courts will not examine any complaint in this respect, and may sometimes go so far as to explain that it is no business of theirs to interfere between the lord and his man. . . . Even as to his person, the villain was liable to be punished and put into prison by the lord, if the punishment inflicted did not amount to loss of life or injury to his body. . . . It is not strange that in view of such disabilities Bracton thought himself entitled to assume equality of condition between the English villain and the Roman slave, and to use the terms 'servus,' 'villanus,' and 'nativus' indiscriminately."—P. Vinogradoff, *Villeinage in England*, ch. 1.—"Serfdom is met with for the last time in the statute-book of England under Richard II. By reason of the thriving condition of the towns, many villeins who had betaken themselves thither, partly with the consent of their owners and partly in secret, became free. If a slave remained a year and a day in a privileged town without being reclaimed in the interval, he became free. The wars carried on against France, the fact that serf-labour had become more expensive than that of free-men, thus rendering emancipation an 'economical' consideration, and finally, frequent uprisings, contributed to diminish the number of these poor helots. How rapidly serfdom must have fallen away may be inferred from the fact that the rebels under Wat Tyler, in 1381, clamored for the removal of serfdom; the followers of Jack Cade, in 1450, for everything else save the abolition of slavery. . . . The few purchasable slaves under the Tudors were met with only on the property of the churches, the monasteries, and the bishoprics. This slavery was often of a voluntary nature. On the king's domains bondmen were only emancipated by Elizabeth in 1574. The last traces of personal slavery, and of a subject race permanently annexed to the soil, are met with in the reign of James I. As a rule, it may be assumed that, with the Tudors, serfdom disappeared in England."—E. Fischel, *The English Constitution*, bk. 1, ch. 3.

ALSO IN: F. Hargrave, *Argument in the Case of James Somerset (Howell's State Trials, v. 20)*.—W. R. Brownlow, *Slavery and Serfdom in Europe*, lect. 3-4.—See, also, MANORS.

France.—Villeinage.—On the condition of the servile classes in Gaul during the first five or six centuries after the barbarian conquest, see GAUL: 5-10TH CENTURIES.—"In the Salic laws, and in the Capitularies, we read not only of Servi, but of Tributarii, Lidi, and Coloni, who were cultivators of the earth, and subject to residence upon their lord's estate, though not destitute of property or civil rights. Those who appertained to the demesne lands of the crown were called Fiscalini. . . . The number of these servile cultivators was undoubtedly great, yet in those early times, I should conceive, much less than it afterwards became. . . . The accumulation of overgrown private wealth had a natural tendency to make slavery more frequent. . . . As the labour either of artisans or of free husbandmen was but sparingly in demand, they were often compelled to exchange their liberty for bread. In seasons, also, of famine, and they were not unfrequently, many freemen sold themselves to slavery. . . . Others became slaves, as more fortunate men became vassals, to a power-

ful lord, for the sake of his protection. Many were reduced into this state through inability to pay those pecuniary compositions for offences which were numerous and sometimes heavy in the barbarian codes of law; and many more by neglect of attendance on military expeditions of the king, the penalty of which was a fine called Heribann, with the alternative of perpetual servitude. . . . The characteristic distinction of a villein was his obligation to remain upon his lord's estate. . . . But, equally liable to this confinement, there were two classes of villeins, whose condition was exceedingly different. In England, at least from the reign of Henry II., one only, and that the inferior species, existed; incapable of property, and destitute of redress, except against the most outrageous injuries. . . . But by the customs of France and Germany, persons in this abject state seem to have been called serfs, and distinguished from villeins, who were only bound to fixed payments and duties. . . . Louis Hutin, in France, after innumerable particular instances of manumission had taken place, by a general edict in 1315, reciting that his kingdom is denominated the kingdom of the Franks, that he would have the fact to correspond with the name, emancipates all persons in the royal domains upon paying a just composition, as an example for other lords possessing villeins to follow. Philip the Long renewed the same edict three years afterwards; a proof that it had not been carried into execution [see FRANCE: 12TH-13TH CENTURIES]. . . . Predial servitude was not abolished in all parts of France till the revolution. In some places, says Pasquier, the peasants are taillables à volonté, that is, their contribution is not permanent, but assessed by the lord with the advice of prud'hommes, re-seants sur les lieux, according to the peasant's ability. Others pay a fixed sum. Some are called serfs de poursuite, who cannot leave their habitations, but may be followed by the lord into any part of France for the taille upon their goods. . . . Nor could these serfs, or gens de mainmorte, as they were sometimes called, be manumitted without letters patent of the king, purchased by a fine.—Recherches de la France, l. iv., c. 5. Dubos informs us that, in 1615, the Tiers État prayed the king to cause all serfs (hommes de pooste) to be enfranchised on paying a composition, but this was not complied with, and they existed in many parts when he wrote."—H. Hallam, *The Middle Ages*, ch. 2, pt. 2, and foot-note (v. 1).—"The last traces of serfdom could only be detected [at the time of the Revolution] in one or two of the eastern provinces annexed to France by conquest; everywhere else the institution had disappeared; and indeed its abolition had occurred so long before that even the date of it was forgotten. The researches of archaeologists of our own day have proved that as early as the 13th century serfdom was no longer to be met with in Normandy."—A. de Tocqueville, *State of Society in France before the Revolution of 1789*, bk. 2, ch. 1.

Germany.—"As the great distinction in the German community was between the nobles and the people, so amongst the people was the distinction between the free and the servile. Next to those who had the happiness to be freeborn were the Freedmen, whom the indulgence or caprice of their masters relieved from the more galling miseries of thralldom. But though the

Freedman was thus imperfectly emancipated, he formed a middle grade between the Freeman and the Slave. He was capable of possessing property, but was bound to pay a certain rent, or perform a certain service, to the lord. He was forbidden to marry without the lord's assent, and he and his children were affixed to the farm they cultivated. . . . This mitigated servitude was called 'Lidum,' and the Freedman, Lidus, Leud, or Lutt. The Lidus of an ecclesiastical master was called Colonus. . . . A yet lower class were the Slaves, or Serfs [Knechte] who were employed in menial or agricultural services, themselves and their earnings being the absolute property of their master, and entirely at his disposal. The number of these miserable beings was gradually increased by the wars with the Slavonic nations, and the sale of their prisoners was one great object of traffic in the German fairs and markets. But a variety of causes combined to wear out this abominable system, and as civilization advanced, the severities of slavery diminished; so that its extinction was nearly accomplished before the 14th century." —Sir R. Comyn, *Hist. of the Western Empire*, ch. 27 (v. 2). —The following table will show that the abolition of serfdom in most parts of Germany took place very recently. Serfdom was abolished—1 In Baden, in 1783. 2 In Hohenzollern, in 1804. 3 In Schleswig and Holstein, in 1804. 4 In Nassau, in 1808. 5 In Prussia, Frederick William I. had done away with serfdom in his own domains so early as 1717. The code of the Great Frederick was intended to abolish it throughout the kingdom, but in reality it only got rid of it in its hardest form, the 'leibeigenschaft,' and retained it in the mitigated shape of 'erbunterthänigkeit.' It was not till 1809 that it disappeared altogether [see GERMANY: A. D. 1807-1808]. 6 In Bavaria serfdom disappeared in 1808. 7. A decree of Napoleon, dated from Madrid in 1808, abolished it in the Grand-duchy of Berg, and in several other smaller territories, such as Erfurt, Baireuth, &c. 8. In the kingdom of Westphalia, its destruction dates from 1808 and 1809. 9 In the principality of Lippe Detmold, from 1809. 10. In Schomburg Lippe, from 1810. 11. In Swedish Pomerania, from 1810, also. 12 In Hessen Darmstadt, from 1809 and 1811. 13 In Wurtemberg, from 1817. 14. In Mecklenburg, from 1820. 15. In Oldenburgh, from 1814. 16. In Saxony for Lusatia, from 1832. 17. In Hohenzollern-Sigmaringen, only from 1833. 18 In Austria, from 1811. So early as in 1782, Joseph II. had destroyed 'leibeigenschaft,' but serfage in its mitigated form of 'erbunterthänigkeit,' lasted till 1811." —A. de Tocqueville, *State of Society in France before 1789*, note D.

Hungary and Austria: A. D. 1849.—Completed emancipation of the peasantry. See AUSTRIA: A. D. 1849-1859.

Ireland: 12th Century.—The Bristol Slave-trade. See BRISTOL: 12TH CENTURY.

Moslem relinquishment of Christian slavery. See BARBARY STATES: A. D. 1816.

Papal doctrine of the condemnation of the Jews to perpetual bondage. See JEWS: 13-14TH CENTURIES.

Poland.—"The statements of the Polish nobles and their historians, to the effect that the peasant was always the hereditary property of the lord of the manor are false. This relation

between eleven million men and barely half a million masters is an abuse of the last two hundred years, and was preceded by one thousand years of a better state of things. Originally the noble did not even possess jurisdiction over the peasant. It was wielded by the royal castellans, and in exceptional cases was bestowed on individual nobles, as a reward for distinguished services. . . . Those peasants were free who were domiciled according to German law, or who dwelt on the land which they themselves had reclaimed. It was owing to the feudal lords' need of labourers, that the rest of the peasants were bound to the soil and could not leave the land without permission. But the peasant did not belong to the lord, he could not be sold. . . . The fact that he could possess land prevented him from ever becoming a mere serf. . . . It is remarkable that the Polish peasant enjoyed these privileges at a time when villeinage existed in all the rest of Europe, and that his slavery began when other nations became free. Villeinage ceased in Germany as early as the 12th and 13th centuries, except in Mecklenburg, Pomerania, and Lusatia which had had a Slavonic population. In Poland it began in the 16th century. The kings were forced to promise that they would grant the peasant no letters of protection against his lord [Alexander, 1505, Sigismund I., 1543, Sigismund III., 1588]. Henceforth the lord was to have the right of punishing his disobedient subjects at his own discretion.

Without the repeal of a single statute favourable to the peasants, it became a fundamental principle of the constitution, that 'Henceforth no temporal court in existence can grant the peasant redress against his lord, though property, honour, or life be at stake.' The peasant was thus handed over to an arbitrary power, which had no limit, except that which the excess of an evil imposes on the evil itself. . . . There was no help for the peasant save in the mercy of his lord or in his own despair. The result was those terrible insurrections of the peasants—the very threat of which alarmed the nobles—the ruin of landed property, and the failure of those sources from which a nation should derive its prosperity and its strength."—Count von Moltke, *Poland: an Historical Sketch*, ch. 4.

Rome, Italy, and the Church.—"It is perhaps hardly surprising that the city of Rome should, even down to the 16th century, have patronised slavery, and it was only natural that the rest of Italy should follow the example of the metropolis of Christianity. The popes were wont to issue edicts of slavery against whole towns and provinces: thus for instance did Boniface VIII. against the retainers of the Colonnas [see PAPACY: A. D. 1294-1348]; Clement V. against the Venetians; Sixtus IV. against the Florentines [also Gregory XI. against the Florentines—see FLORENCE: A. D. 1375-1378]; Julius II. against the Bolognese and Venetians; and the meaning of it was, that any one who could succeed in capturing any of the persons of the condemned was required to make slaves of them. The example of Rome encouraged the whole of Italy, and especially Venice, to carry on a brisk trade in foreign, and especially female slaves. The privilege which had sprung up in Rome and lasted for some years, by virtue of which a slave taking refuge on the Capitol became free, was abolished in 1548 by Paul III.

upon the representation of the Senate. Rome, of all the great powers of Europe, was the last to retain slavery. Scholasticism having undertaken in the 13th century to justify the existing state of things, a theological sanction was discovered for slavery; Ægidius of Rome, taking Thomas Aquinas as his authority, declared that it was a Christian institution, since original sin had deprived man of any right to freedom"—J. I. von Dollinger, *Studies in European History*, p. 75.—See, also, CATTANI.

Russia.—Serfdom and Emancipation.—"In the earliest period of Russian history the rural population was composed of three distinct classes. At the bottom of the scale stood the slaves, who were very numerous. Their numbers were continually augmented by prisoners of war, by freemen who voluntarily sold themselves as slaves, by insolvent debtors, and by certain categories of criminals. Immediately above the slaves were the free agricultural labourers, who had no permanent domicile, but wandered about the country and settled temporarily where they happened to find work and satisfactory remuneration. In the third place, distinct from these two classes, and in some respects higher in the social scale, were the peasants properly so called. These peasants proper, who may be roughly described as small farmers or cottiers, were distinguished from the free agricultural labourers in two respects: they were possessors of land in property or usufruct, and they were members of a rural Commune. If we turn now from these early times to the 18th century, we find that the position of the rural population has entirely changed in the interval. The distinction between slaves, agricultural labourers, and peasants has completely disappeared. All three categories have melted together into a common class, called serfs, who are regarded as the property of the landed proprietors or of the State. 'The proprietors [in the words of an imperial ukase of April 15, 1721] sell their peasants and domestic servants not even in families, but one by one, like cattle, as is done nowhere else in the whole world.'" At the beginning of the 18th century, while the peasantry had "sunk to the condition of serfs, practically deprived of legal protection and subject to the arbitrary will of the proprietors, . . . they were still in some respects legally and actually distinguished from the slaves on the one hand and the 'free wandering people' on the other. These distinctions were obliterated by Peter the Great and his immediate successors. . . . To effect his great civil and military reforms, Peter required an annual revenue such as his predecessors had never dreamed of, and he was consequently always on the look-out for some new object of taxation. When looking about for this purpose, his eye naturally fell on the slaves, the domestic servants, and the free agricultural labourers. None of these classes paid taxes. . . . He caused, therefore, a national census to be taken, in which all the various classes of the rural population . . . should be inscribed in one category; and he imposed equally on all the members of this category a poll-tax, in lieu of the former land-tax, which had lain exclusively on the peasants. To facilitate the collection of this tax the proprietors were made responsible for their serfs; and the 'free wandering people' who did not wish to enter the army were or-

dered, under pain of being sent to the galleys, to inscribe themselves as members of a Commune or as serfs to some proprietor. . . . The last years of the 18th century may be regarded as the turning-point in the history of serfage. Up till that time the power of the proprietors had steadily increased, and the area of serfage had rapidly expanded. Under the Emperor Paul we find the first decided symptoms of a reaction. . . . With the accession of Alexander I. in 1801 commenced a long series of abortive projects of a general emancipation, and endless attempts to correct the more glaring abuses; and during the reign of Nicholas no less than six committees were formed at different times to consider the question. But the practical result of all these efforts was extremely small."—D. M. Wallace, *Russia*, ch. 29.—"The reign of Alexander II. [who succeeded Nicholas in 1855], like that of Alexander I., began with an outburst of reform enthusiasm in the educated classes. . . . The serfage question, which Nicholas had always treated most tenderly, was raised in a way that indicated an intention of dealing with it boldly and energetically. Taking advantage of a petition presented by the Polish landed proprietors of the Lithuanian provinces, praying that their relations with their serfs might be regulated in a more satisfactory way—meaning, of course, in a way more satisfactory for the proprietors—the Emperor authorized committees to be formed in that part of the country 'for ameliorating the condition of the peasants,' and laid down the general principles according to which the amelioration was to be effected. . . . This was a decided step, and it was immediately followed by one still more significant. His Majesty, without consulting his ordinary advisers, ordered the Minister of the Interior to send to the Governors all over European Russia copies of the instructions forwarded to the Governor-General of Lithuania, praising the supposed generous, patriotic intentions of the Lithuanian landed proprietors, and suggesting that, perhaps, the landed proprietors of other provinces might express a similar desire. The hint was, of course, taken, and in all provinces where serfage existed emancipation committees were formed. . . . There were, however, serious difficulties in the way. The emancipation was not merely a humanitarian question, capable of being solved instantaneously by an Imperial ukase. It contained very complicated problems, affecting deeply the economic, social, and political future of the nation. . . . It was universally admitted that the peasants should not be ejected from their homes, though their homesteads belonged legally to the proprietors; but there was great diversity of opinion as to how much land they should in future enjoy, by what tenure they should in future hold it, and how the patriarchal, undefined authority of the landlords should be replaced. . . . The main point at issue was whether the serfs should become agricultural labourers dependent economically and administratively on the landlords, or should be transformed into a class of independent communal proprietors. The Emperor gave his support to the latter proposal, and the Russian peasantry acquired privileges such as are enjoyed by no other peasantry in Europe."—*Alexander II. (Eminent Persons: Biog's, reprinted from The Times)*.—"On the 8d of March, 1861 (Feb. 12,

O. S.), the emancipation act was signed. The rustic population then consisted of 22,000,000 of common serfs, 8,000,000 of appanage peasants, and 28,000,000 of crown peasants. The first class were enfranchised by that act, and a separate law has since been passed in favor of these crown peasants and appanage peasants, who are now as free in fact as they formerly were in name. A certain portion of land, varying in different provinces according to soil and climate, was affixed to every 'soul'; and government aid was promised to the peasants in buying their homesteads and allotments. The serfs were not slow to take this hint. Down to January 1, 1869, more than half the enfranchised male serfs have taken advantage of this promise, and the debt now owing from the people to the crown (that is, to the bondholders) is an enormous sum." —W. H. Dixon, *Free Russia*, ch. 51 — "Emancipation has utterly failed to realize the ardent expectations of its advocates and promoters. The great benefit of the measure was purely moral. It has failed to improve the material condition of the former serfs, who on the whole are [1888] worse off than they were before the Emancipation. The bulk of our peasantry is in a condition not far removed from actual starvation — a fact which can neither be denied nor concealed even by the official press." —Stepniak, *The Russian Peasantry*, ch. 1

ALSO IN: A. Leroy Beaulieu, *The Empire of the Tsars*, pt. 1, bk. 7

Modern: Indians.

Barbarity of the Spaniards in America, and humane labors of Las Casas.—"When Columbus came to Hispaniola on his second voyage [1493], with 17 ships and 1,500 followers, he found the relations between red men and white men already hostile, and in order to get food for so many Spaniards, foraging expeditions were undertaken, which made matters worse. This state of things led Columbus to devise a notable expedient. In some of the neighbouring islands lived the voracious Caribs. In fleets of canoes they would swoop upon the coasts of Hispaniola, capture men and women by the score, and carry them off to be cooked and eaten. Now Columbus wished to win the friendship of the Indians about him by defending them against these enemies, and so he made raids against the Caribs, took some of them captive, and sent them as slaves to Spain, to be taught Spanish and converted to Christianity, so that they might come back to the islands as interpreters, and thus be useful aids in missionary work. It was really, said Columbus, a kindness to these cannibals to enslave them and send them where they could be baptized and rescued from everlasting perdition; and then again they could be received in payment for the cargoes of cattle, seeds, wine, and other provisions which must be sent from Spain for the support of the colony. Thus quaintly did the great discoverer, like so many other good men before and since, mingle considerations of religion with those of domestic economy. It is apt to prove an unwholesome mixture. Columbus proposed such an arrangement to Ferdinand and Isabella, and it is to their credit that, straitened as they were for money, they for some time refused to accept it. Slavery, however, sprang up in Hispaniola before any one could have fully realized the meaning of what was going on. As

the Indians were unfriendly and food must be had, while foraging expeditions were apt to end in plunder and bloodshed, Columbus tried to regulate matters by prohibiting such expeditions and in lieu thereof imposing a light tribute or tax upon the entire population of Hispaniola above 14 years of age. As this population was dense, a little from each person meant a good deal in the lump. The tribute might be a small piece of gold or of cotton, and was to be paid four times a year. . . . If there were Indians who felt unable to pay the tribute, they might as an alternative render a certain amount of personal service in helping to plant seeds or tend cattle for the Spaniards. No doubt these regulations were well meant, and if the two races had been more evenly matched, perhaps they might not so speedily have developed into tyranny. As it was, they were like rules for regulating the depredations of wolves upon sheep. Two years had not elapsed before the alternative of personal service was demanded from whole villages of Indians at once. By 1499 the island had begun to be divided into repartimientos, or shares. One or more villages would be ordered, under the direction of their native chiefs, to till the soil for the benefit of some specified Spaniard or partnership of Spaniards, and such a village or villages constituted the repartimiento of the person or persons to whom it was assigned. This arrangement put the Indians into a state somewhat resembling that of feudal vassalage, and this was as far as things had gone when the administration of Columbus came abruptly to an end." Queen Isabella disapproved, at first, of the repartimiento system, "but she was persuaded to sanction it, and presently in 1503 she and Ferdinand issued a most disastrous order. They gave discretionary power to Ovando [who succeeded Columbus in the governorship] to compel Indians to work, but it must be for wages. They ordered him, moreover, to see that Indians were duly instructed in the Christian faith. . . . The way in which Ovando carried out the order about missionary work was characteristic. As a member of a religious order of knights, he was familiar with the practice of encomienda, by which groups of novices were assigned to certain preceptors to be disciplined and instructed in the mysteries of the order. The word encomienda means 'commandery' or 'preceptory,' and so it came to be a nice euphemism for a hateful thing. Ovando distributed Indians among the Spaniards in lots of 50 or 100 or 500, with a deed worded thus: 'To you, such a one, is given an encomienda of so many Indians, and you are to teach them the things of our holy Catholic Faith.' In practice, the last clause was disregarded as a mere formality, and the effect of the deed was simply to consign a parcel of Indians to the tender mercies of some Spaniard, to do as he pleased with them. If the system of repartimientos was in effect serfdom or vassalage, the system of encomiendas was unmitigated slavery. Such a cruel and destructive slavery has seldom, if ever, been known. The work of the Indians was at first largely agricultural, but as many mines of gold were soon discovered they were driven in gangs to work in the mines. . . . In 1509 Ovando was recalled. . . . Under his successor, Diego Columbus, there was little improvement. The case had become a hard one to deal with. There

were now what are called 'vested rights,' the rights of property in slaves, to be respected. But in 1510 there came a dozen Dominican monks, and they soon decided, in defiance of vested rights, to denounce the wickedness they saw about them. Generally, the Spaniards who enjoyed the profit of the labor of the enslaved Indians hardened their hearts against this preaching, and were enraged by it, but one among them had his conscience awakened and saw the guiltiness of the evil thing. This was Bartolomé de Las Casas, who had joined the colonists at Hispaniola in 1502 and who had entered the priesthood in 1510. He owned slaves whom he now set free and he devoted himself henceforth to labors for the reformation of the system of slavery in the Spanish colonies. In 1516 he won the ear of Cardinal Ximenes, who appointed a commission of Hieronymite friars 'to accompany Las Casas to the West Indies with minute instructions and ample powers for making investigations and enforcing the laws. Ximenes appointed Las Casas Protector of the Indians and clothed him with authority to impeach delinquent judges or other public officials. The new regulations could they have been carried out would have done much to mitigate the sufferings of the Indians. They must be paid wages they must be humanely treated and taught the Christian religion. But as the Spanish government needed revenue, the provision that Indians might be compelled to work in the mines was not repealed. The Indians must work, and the Spaniards must pay them. Las Casas argued correctly that so long as this provision was retained the work of reform would go but little way. Somebody, however, must work the mines and so the talk turned to the question of sending out white labourers or negroes. At one time the leading colonists of Hispaniola had told Las Casas that if they might have license to import each a dozen negroes, they would cooperate with him in his plans for setting free the Indians and improving their condition. He recalled this suggestion of the colonists, and proposed it as perhaps the least odious way out of the difficulty. It is therefore evident that at that period in his life he did not realize the wickedness of slavery so distinctly in the case of black men as in the case of red men. In later years he blamed himself roundly for making any such concessions. Had he 'sufficiently considered the matter,' he would not for all the world have entertained such a suggestion for a moment. The extensive development of negro slavery in the West Indies did not begin for many years after the period in the career of Las Casas with which we are now dealing, and there is nothing to show that his suggestion or concession was in any way concerned in bringing it about. The fine story of the life and labours of Las Casas — of the colony which he attempted to found on the Pearl Coast of the mainland, composed of settlers who would work for themselves and not require slaves, and which was ruined through the wicked lawlessness of other men, — of the terrible barbarians of the "Land of War" whom he transformed into peaceful and devoted Christians, — cannot be told in this place. His final triumphs in the conflict with slavery were 1. In 1537, the procuring from Pope Paul III. of a brief "forbidding the further enslavement of

Indians under penalty of excommunication." 2. In 1542, the promulgation of the New Laws by Charles V., the decisive clause in which was as follows: "We order and command that henceforward for no cause whatever, whether of war, rebellion, ransom, or in any other manner, can any Indian be made a slave." This clause was never repealed, and it stopped the spread of slavery. Other clauses went further, and made such sweeping provisions for immediate abolition that it proved to be impossible to enforce them.

The matter was at last compromised by an arrangement that *encomiendas* should be inheritable during two lives, and should then escheat to the crown. This reversion to the crown meant the emancipation of the slaves. Meanwhile such provisions were made that the dreadful *encomienda* reverted to the milder form of the *repartimiento*. Absolute slavery was transformed into villenage. In this ameliorated form the system continued." — J. Fiske, *The Discovery of America* ch. 11 (p. 2).

Also in Sir A. Helps, *Spanish Conquest in Am.* — The same, *Life of Las Casas* — G. E. Ellis, *Las Casas (Narrative and Critical Hist. of Am., v. 2 ch. 5)* — H. H. Bancroft, *Hist. of the Pacific States* v. 1, ch. 5.

Negro.

A. D. 1442-1501. — Its beginning in Europe and its establishment in Spanish America.

The peculiar phase of slavery that will be brought forward in this history is not the first and most natural one, in which the slave was merely the captive in war 'the fruit of the spear,' as he has figuratively been called, who lived in the house of his conqueror and laboured at his lands. This system culminated among the Romans, partook of the fortunes of the Empire, was gradually modified by Christianity and advancing civilization, declined by slow and almost imperceptible degrees into serfage and vassalage, and was extinct, or nearly so, when the second great period of slavery suddenly arose. This second period was marked by a commercial character. The slave was no longer an accident of war. He had become the object of war. He was no longer a mere accidental subject of barter. He was to be sought for, to be hunted out to be produced, and this change accordingly gave rise to a new branch of commerce. Slavery became at once a much more momentous question than it ever had been, and thenceforth, indeed, claims for itself a history of its own. — Sir A. Helps, *The Spanish Conquest in Am., and its Relation to the Hist. of Slavery*, bk. 1, ch. 1. — "The first negroes imported into Europe after the extinction of the old pagan slavery were brought in one of the ships of Prince Henry of Portugal, in the year 1442. There was, however, no regular trade in negroes established by the Portuguese, and the importation of human beings fell off, while that of other articles of commerce increased, until after the discovery of America. Then the sudden destruction of multitudes of Indians in war, by unaccustomed labour, by immense privations, and by diseases new to them, produced a void in the labour market which was inevitably filled up by the importation of negroes. Even the kindness and the piety of the Spanish monarchs tended partly to produce this result. They forbade the enslaving of Indians, and they com-

trived that the Indians should live in some manner apart from the Spaniards; and it is a very significant fact that the great 'Protector of the Indians,' Las Casas, should, however innocently, have been concerned with the first large grant of licenses to import negroes into the West India Islands. Again, the singular hardihood of the negro race, which enabled them to flourish in all climates, and the comparative debility of the Indians, also favoured this result. The anxiety of the Catholic Church for proselytes combined with the foregoing causes to make the bishops and monks slow to perceive the mischief of any measure which might tend to save or favour large communities of docile converts."—The same, *bk. 21, ch. 5* (v. 4).—The first notice of the introduction of negro slaves in the West Indies appears in the instructions given in 1501 to Ovando, who superseded Columbus in the governorship.—The same, *bk. 3, ch. 1* (v. 1).

A. D. 1562-1567.—John Hawkins engages England in the traffic. See AMERICA: A. D. 1562-1567.

A. D. 1609-1755.—In colonial New York.—"From the settlement of New York by the Dutch in 1609, down to its conquest by the English in 1664, there is no reliable record of slavery in that colony. That the institution was coeval with the Holland government, there can be no historical doubt. During the half-century that the Holland flag waved over the New Netherlands, slavery grew to such proportions as to be regarded as a necessary evil. . . . The West India Company had offered many inducements to its patroons. And its pledge to furnish the colonists with 'as many blacks as they conveniently could,' was scrupulously performed. . . . When New Netherlands became an English colony, slavery received substantial official encouragement, and the slave became the subject of colonial legislation. . . . Most of the slaves in the Province of New York, from the time they were first introduced, down to 1664, had been the property of the West India Company. As such they had small plots of land to work for their own benefit, and were not without hope of emancipation some day. But under the English government the condition of the slave was clearly defined by law and one of great hardships. On the 24th of October, 1664, an Act was passed in which slavery was for the first time regarded as a legitimate institution in the Province of New York under the English government." After the mad excitement caused by the pretended Negro Plot of 1741 (see NEW YORK: A. D. 1741) "the legislature turned its attention to additional legislation upon the slavery question. Severe laws were passed against the Negroes. Their personal rights were curtailed until their condition was but little removed from that of the brute creation. We have gone over the voluminous records of the Province of New York, and have not found a single act calculated to ameliorate the condition of the slave."—G. W. Williams, *Hist. of the Negro Race in America*, v. 1, ch. 13.—A census of the slaves in the Province of New York was made in 1755, the record of which has been preserved for all except the most important counties of New York, Albany and Suffolk. It shows 67 slaves then in Brooklyn.—*Doc. Hist. of N. Y.*, v. 3.

A. D. 1619.—Introduction in Virginia. See VIRGINIA: A. D. 1619.

A. D. 1638-1781.—Beginning and ending in Massachusetts.—In the code of laws called the Body of Liberties, adopted by the General Court of Massachusetts in 1641, there is the following provision (Article 91): "There shall never be any Bond Slavery, Villinage, or Captivity amongst us, unless it be lawful Captives taken in just Wars, and such strangers as willingly sell themselves, or are sold to us. And these shall have all the liberties and Christian usages which the law of God, established in Israel concerning such persons, doth morally require. This exempts none from servitude who shall be judged thereto by authority." (*Mass. Hist. Soc. Coll.*, v. 28, p. 231).—"No instance has been discovered of a sale by one man of himself to another, although the power of doing this was recognized in the Body of Liberties. But of sales by the way of punishment for crime, under a sentence of a court, there are several instances recorded. . . . Of captives taken in war and sold into slavery by the colony, the number appears to have been larger, though it is not easy to ascertain in how many instances it was done. As a measure of policy, it was adopted in the case of such as were taken in the early Indian wars. . . . It was chiefly confined to the remnants of the Pequot tribe, and to such as were taken in the war with King Philip [see NEW ENGLAND: A. D. 1637, and 1676-1678]. . . . If now we recur to negro slavery, it does not appear when it was first introduced into the colony. . . . When Josslyn was here in 1638, he found Mr. Maverick the owner of three negro slaves. He probably acquired them from a ship which brought some slaves from the West Indies in that year. And this is the first importation of which we have any account. But Maverick was not properly a member of Winthrop's Company. He came here before they left England, and had his establishment, and lived by himself, upon Noddle's Island. . . . The arrival of a Massachusetts ship with two negroes on board, whom the master had brought from Africa for sale, in 1645, four years after the adoption of the Body of Liberties, furnished an opportunity to test the sincerity of its framers, in seeking to limit and restrict slavery in the colony. . . . Upon information that these negroes had been forcibly seized and abducted from the coast of Africa by the captain of the vessel, the magistrates interposed to prevent their being sold. But though the crime of man-stealing had been committed, they found they had no cognizance of it, because it had been done in a foreign jurisdiction. They, however, went as far towards reaching the wrong done as they could; and not only compelled the shipmaster to give up the men, but sent them back to Africa, at the charge of the colony. . . . And they made this, moreover, an occasion, by an act of legislation of the General Court, in 1646, 'to bear witness,' in the language of the act, 'against the heinous and crying sin of man-stealing, as also to prescribe such timely redress for what is past, and such a law for the future, as may sufficiently deter all others belonging to us to have to do in such vile and most odious courses, justly abhorred of all good and just men.' . . . In 1767 a bill to restrain the importing of slaves passed the popular branch of the General Court, but failed in the Council. Nor would it have availed if it had passed both branches, because it would have been vetoed by the Governor,

acting under instructions from the Crown. This was shown in 1774, when such a bill did pass both branches of the General Court, and was thus vetoed. These successive acts of legislation were a constantly recurring illustration of the truth of the remark of a modern writer of standard authority upon the subject, that—'though the condition of slavery in the colonies may not have been created by the imperial legislature, yet it may be said with truth that the colonies were compelled to receive African slaves by the home government'. The action of the government [of Massachusetts] when reorganized under the advice of the Continental Congress, was shown in September, 1776, in respect to several negroes who had been taken in an English prize-ship and brought into Salem to be sold. The General Court, having learned these facts, put a stop to the sale at once. And this was accompanied by a resolution on the part of the House—'That the selling and enslaving the human species is a direct violation of the natural rights alike vested in them by their Creator, and utterly inconsistent with the avowed principles on which this and the other States have carried on their struggle for liberty'. In respect to the number of slaves living here at any one time, no census seems to have been taken of them prior to 1754.

In 1708, Governor Dudley estimates the whole number in the colony at 550, 200 having arrived between 1698 and 1707. Dr. Belknap thinks they were the most numerous here about 1745. And Mr. Felt, upon careful calculation, computes their number in 1754 at 4,489. In 1755, Salem applied to the General Court to suppress slavery. Boston did the same in 1766, in 1767, and in 1772. In 1773 the action of the towns was more general and decided. In 1780, the then free state of Massachusetts framed and adopted a constitution, the opening declaration of which was that 'all men are born free and equal, and have certain natural, essential, and unalienable rights'. When [the next year] the highest judicial tribunal in the State was called upon to construe and apply this clause, they gave a response which struck off the chains from every slave in the commonwealth.—E. Washburn, *Slavery as it once Prevailed in Mass. (Lowell Inst. Lect's, 1869: Mass. and its Early Hist., lect. 6)*

ALSO IN: W. B. Weedon, *Economic and Social Hist. of N. Eng., ch. 12 and 22 (v. 2)*—*Letters and Doc's relating to Slavery in Mass. (Mass. Hist. Soc. Coll., Fifth Series, v. 3)*.

A. D. 1652.—First Antislavery enactment in Rhode Island. See RHODE ISLAND: A. D. 1651-1652.

A. D. 1658.—Introduction of slavery in Cape Colony. See SOUTH AFRICA: A. D. 1486-1806.

A. D. 1669-1670.—Provided for in Locke's Fundamental Constitutions for the Carolinas. See NORTH CAROLINA: A. D. 1669-1693.

A. D. 1680.—Early importance in South Carolina.—Indian slavery also established. See SOUTH CAROLINA: A. D. 1680.

A. D. 1685-1772.—Black slaves in England.—"The extensive proprietary interests which, during last century, English merchants and members of the English aristocracy held in the American colonies and the West Indies, involved the possession also on their part of many slaves. Many of these black slaves were trained to act as household servants and personal attendants,

and in this capacity accompanied their owners when travelling. The presence of black slaves in this country was therefore not an unfamiliar sight, but it will perhaps startle many readers to know that in 1764, according to the estimate of the 'Gentleman's Magazine' of the period, there were upwards of 20,000 black slaves domiciled in London alone, and that these slaves were openly bought and sold on 'Change'. The newspapers of the day represent these slaves as being upon the whole rather a trouble to their owners. For one thing, they ceased to consider themselves 'slaves' in this so-called 'free country', hence they were often unwilling to work, and when forced to labour were generally sullen, spiteful, treacherous, and revengeful. They also frequently, as we shall find from the press advertisements of the day, made their escape, necessitating rewards being offered for their recapture. For instance, in the 'London Gazette' for March, 1685, there is an advertisement to the effect that a black boy of about 15 years of age, named John White, ran away from Colonel Kirke on the 15th inst. 'He has a silver collar about his neck, upon which is the colonel's coat of arms and cipher, he has upon his throat a great scar,' &c. A reward is offered for bringing him back. In the 'Daily Post' of August 4, 1720, is a similar notice. Again, in the 'Daily Journal' for September 28, 1728, is an advertisement for a runaway black boy. It is added that he had the words 'My Lady Bromfield's black in Lincoln's Inn Fields' engraved on a collar round his neck.

That a collar was considered as essential for a black slave as for a dog is shown by an advertisement in the 'London Advertiser' for 1756, in which Matthew Dyer, working-goldsmith at the Crown in Duck Lane, Orchard Street, Westminster, intimates to the public that he makes 'silver padlocks for Blacks or Dogs; collars,' &c. In the 'Tatler' for 1709, a black boy, 12 years of age, 'fit to wait on a gentleman' is offered for sale at Dennis's Coffee-house, in Finch Lane, near the Royal Exchange. From the 'Daily Journal' of September 28, 1728, we learn that a negro boy, 11 years of age, was similarly offered for sale at the Virginia Coffee-house. Again, in the 'Public Ledger' for December 31, 1761, we have for sale 'A healthy Negro Girl, aged about 15 years; speaks good English, works at her needle, washes well, does household work, and has had the small-pox.' So far these sales seem to have been effected privately, but later on we find that the auctioneer's hammer is being brought into play. In 1763, one John Rice was hanged for forgery at Tyburn, and following upon his execution was a sale of his effects by auction, 'and among the rest a negro boy.' He brought £32. The 'Gentleman's Magazine' of the day, commenting upon the sale of the black boy, says that this was 'perhaps the first custom of the kind in a free country'. . . The 'Stamford Mercury' for [1771] bears record that 'at a sale of a gentleman's effects at Richmond, a Negro Boy was put up and sold for £32.' The paper adds: 'A shocking instance in a free country!' The public conscience had indeed for many years been disturbed on this question, the greater number in England holding that the system of slavery as tolerated in London and the country generally should be declared illegal. From an early period in last century the subject had not only been debated in the

public prints and on the platform, but had been made matter of something like judicial decision. At the first, legal opinion was opposed to the manumission of slaves brought by their masters to this country. In 1729, Lord Talbot, Attorney-general, and Mr. Yorke, Solicitor-general, gave an opinion which raised the whole question of the legal existence of slaves in Great Britain and Ireland. The opinion of these lawyers was that the mere fact of a slave coming into these countries from the West Indies did not render him free and that he could be compelled to return again to those plantations. Even the rite of baptism did not free him—it could only affect his spiritual not his temporal condition. It was on the strength of this decision that slavery continued to flourish in England until, as we have seen, there were at one time as many as 20,000 black slaves in London alone. Chief Justice Holt had, however, expressed a contrary opinion to that above given, and after a long struggle the matter was brought to a final issue in the famous case of the negro Somerset. On June 22, 1772, it was decided by Lord Mansfield, in the name of the whole bench, that 'as soon as a slave set foot on the soil of the British Islands, he became free.' From that day to the present this has remained the law of our land as regards slavery. The poet Cowper expressed the jubilant feeling of the country over Lord Mansfield's dictum when he sang: 'Slaves cannot breathe in England, if their lungs receive our air, that moment they are free.'—*Black Slaves in Eng.* (Chambers's Journal, Jan. 31, 1891).

ALSO IN H. Greeley, *Hist. of the Struggle for Slavery Extension or Restriction*, pp. 2-3.

A. D. 1688-1780.—Beginning and growth of Antislavery sentiment among the Quakers.—*Emancipation in Pennsylvania.*—"So early as the year 1688, some emigrants from Kriesheim in Germany, who had adopted the principles of William Penn, and followed him into Pennsylvania, urged in the yearly meeting of the Society there, the inconsistency of buying, selling, and holding men in slavery, with the principles of the Christian religion. In the year 1696, the yearly meeting for that province took up the subject as a public concern, and the result was, advice to the members of it to guard against future importations of African slaves, and to be particularly attentive to the treatment of those, who were then in their possession. In the year 1711, the same yearly meeting resumed the important subject, and confirmed and renewed the advice, which had been before given. From this time it continued to keep the subject alive; but finding at length, that, though individuals refused to purchase slaves, yet others continued the custom, and in greater numbers that it was apprehended would have been the case after the public declarations which had been made, it determined, in the year 1754, upon a fuller and more serious publication of its sentiments, and therefore it issued, in the same year, . . . [a] pertinent letter to all the members within its jurisdiction. . . . This truly Christian letter, which was written in the year 1754, was designed, as we collect from the contents of it, to make the sentiments of the Society better known and attended to on the subject of the Slave-trade. It contains . . . exhortations to all the members within the yearly meeting of Pennsylvania and the Jerseys, to desist from

purchasing and importing slaves, and, where they possessed them, to have a tender consideration of their condition. But that the first part of the subject of this exhortation might be enforced, the yearly meeting for the same provinces came to a resolution in 1755, That if any of the members belonging to it bought or imported slaves, the overseers were to inform their respective monthly meetings of it, that 'these might treat with them, as they might be directed in the wisdom of truth.' In the year 1774, we find the same yearly meeting legislating again on the same subject. By the preceding resolution they, who became offenders, were subjected only to exclusion from the meetings for discipline, and from the privilege of contributing to the pecuniary occasions of the Society, but by the resolution of the present year, all members concerned in importing, selling, purchasing, giving, or transferring Negro or other slaves, or otherwise acting in such manner as to continue them in slavery beyond the term limited by law or custom, were directed to be excluded from membership or disowned.

In the year 1776, the same yearly meeting carried the matter still further. It was then enacted That the owners of slaves, who refused to execute proper instruments for giving them their freedom, were to be disowned likewise.—T. Clarkson, *Hist. of the Abolition of the Slave Trade*, v. 1, ch. 5.—In 1780 Pennsylvania adopted an act for the gradual emancipation of all slaves within its territory, being the first among the States to perform that great act of justice.—W. C. Bryant and S. H. Gay, *Popular Hist. of the U. S.*, i. 3, ch. 7.

A. D. 1698-1776.—England and the Slave-trade.—*The Assiento contract with Spain.*—After the opening of the slave trade to the English by Hawkins, in 1502-1564 "the traffic in human flesh speedily became popular. A monopoly of it was granted to the African Company, but it was invaded by numerous interlopers, and in 1698 the trade was thrown open to all British subjects. It is worthy of notice that while by the law of 1698 a certain percentage was exacted from other African cargoes for the maintenance of the forts along that coast, cargoes of negroes were especially exempted, for the Parliament of the Revolution desired above all things to encourage the trade. Nine years before, a convention had been made between England and Spain for supplying the Spanish West Indies with slaves from the island of Jamaica, and it has been computed that between 1680 and 1700 the English tore from Africa about 300,000 negroes, or about 15,000 every year. The great period of the English slave trade had, however, not yet arrived. It was only in 1713 that it began to attain its full dimensions. One of the most important and most popular parts of the Treaty of Utrecht was the contract known as the Assiento, by which the British Government secured for its subjects during thirty years an absolute monopoly of the supply of slaves to the Spanish colonies. The traffic was regulated by a long and elaborate treaty, guarding among other things against any possible scandal to the Roman Catholic religion from the presence of heretical slave-traders, and it provided that in the 30 years from 1713 to 1743 the English should bring into the Spanish West Indies no less than 144,000 negroes, or 4,800 every year; that during the first 25 years of the contract they might import a still greater number

on paying certain moderate duties, and that they might carry the slave trade into numerous Spanish ports from which it had hitherto been excluded. The monopoly of the trade was granted to the South Sea Company, and from this time its maintenance, and its extension both to the Spanish dominions and to her own colonies, became a central object of English policy. A few facts will show the scale on which it was pursued. From Christmas 1752 to Christmas 1762 not less than 71,115 negroes were imported into Jamaica. In a despatch written at the end of 1762, Admiral Rodney reports that in little more than three years 40,000 negroes had been introduced into Guadaloupe. In a discussion upon the methods of making the trade more effectual, which took place in the English Parliament in 1750, it was shown that 46,000 negroes were at this time annually sold to the English colonies alone. A letter of General O'Hara, the Governor of Senegambia, written in 1766, estimates at the almost incredible figure of 70,000 the number of negroes who during the preceding fifty years had been annually shipped from Africa. A distinguished modern historian, after a careful comparison of the materials we possess, declares that in the century preceding the prohibition of the slave trade by the American Congress, in 1776, the number of negroes imported by the English alone, into the Spanish, French, and English colonies can, on the lowest computation, have been little less than three millions, and that we must add more than a quarter of a million, who perished on the voyage and whose bodies were thrown into the Atlantic."—W. E. H. Lecky, *Hist. of Eng. in the 18th Century*, ch. 5 (c. 2).

ALSO IN: G. Bancroft, *Hist. of the U. S. (Author's last rev.)*, pt. 3, ch. 16 (c. 2).—D. Macpherson, *Annals of Commerce*, v. 4, pp. 141-157.—See, also, UTRECHT: A. D. 1712-1714; AIX LA CHAPPELLE: THE CONGRESS; ENGLAND: A. D. 1739, 1741; GEORGIA: A. D. 1738-1743; ARGENTINE REPUBLIC: A. D. 1580-1777.

A. D. 1713-1776.—Maintained in the American colonies by the English Crown and Parliament.—"The success of the American Revolution made it possible for the different states to take measures for the gradual abolition of slavery and the immediate abolition of the foreign slave-trade. On this great question the state of public opinion in America was more advanced than in England. . . . George III. . . . resisted the movement for abolition with all the obstinacy of which his hard and narrow nature was capable. In 1769 the Virginia legislature had enacted that the further importation of negroes, to be sold into slavery, should be prohibited. But George III. commanded the governor to veto this act, and it was vetoed. In Jefferson's first draft of the Declaration of Independence, this action of the king was made the occasion of a fierce denunciation of slavery, but in deference to the prejudices of South Carolina and Georgia the clause was struck out by Congress. When George III. and his vetoes had been eliminated from the case, it became possible for the States to legislate freely on the subject."—J. Fiske, *The Critical Period of Am. Hist.*, p. 71.—"During the regal government, we had at one time obtained a law which imposed such a duty on the importation of slaves as amounted nearly to a prohibition, when one inconsiderate assembly, placed under a peculiar-ity of circumstance, repealed the law. This re-

peal met a joyful sanction from the then sovereign, and no devices, no expedients, which could ever after be attempted by subsequent assemblies, and they seldom met without attempting them, could succeed in getting the royal assent to a renewal of the duty. In the very first session held under the republican government, the assembly passed a law for the perpetual prohibition of the importation of slaves. This will in some measure stop the increase of this great political and moral evil, while the minds of our citizens may be ripening for a complete emancipation of human nature."—T. Jefferson, *Notes on the State of Virginia*, query 8.—"It has been frequently stated that England is responsible for the introduction of negro slavery into British America; but this assertion will not stand the test of examination. . . . It is, however, true that from a very early period a certain movement against it may be detected in some American States, that there was, especially in the Northern Provinces, a great and general dislike to the excessive importation of negroes, and that every attempt to prohibit or restrict that importation was rebuked and defeated by England. . . . The State Governors were forbidden to give the necessary assent to any measures restricting it, and the English pursued this policy steadily to the very eve of the Revolution."—W. E. H. Lecky, *Hist. of Eng. in the 18th Century*, ch. 5 (c. 2).

A. D. 1717.—Introduction into Louisiana. See LOUISIANA: A. D. 1717-1718.

A. D. 1735-1749.—Questioned early in Georgia.—Slavery prohibited at the beginning, and finally introduced. See GEORGIA: A. D. 1735-1749.

A. D. 1741.—The pretended Negro Plot in New York. See NEW YORK: A. D. 1741.

A. D. 1756.—Extent and distribution in the English American colonies.—"The number of African slaves in North America in 1756, the generation preceding the Revolution, was about 292,000. Of these Virginia had 120,000, her white population amounting at the same time to 173,000. The African increase in Virginia had been steady. In 1619 came the first 20, and in 1649 there were 300. In 1670, there were 2,000. In 1714, there were 23,000. In 1756, there were 120,000. The 172,000 who, in addition to these, made up the African population of America, were scattered through the provinces from New England to Georgia."—J. E. Cooke, *Virginia*, p. 367.

A. D. 1769-1785.—The ending of slavery in Connecticut and New Hampshire.—"For the New England States the Revolution was the death knell of slavery and of the slave-trade protected by the law [see action in Massachusetts and Rhode Island detailed above and below]. . . . In New Hampshire the institution died a natural death. As Belknap said in 1792, 'Slavery is not prohibited by any express law. . . . Those born since the constitution was made [1776] are free.' Although the legal status of the negro was somewhat different, he was practically treated in the same manner in New Hampshire that he was treated in Rhode Island. Connecticut did not change her royal charter into a state constitution until 1818, and her slaves were freed in 1784. The slave-trade in New England vessels did not cease when the state forbade it within New England territory. It was

conducted stealthily, but steadily, even into the lifetime of Judge Story. Felt gives instances in 1785, and the inference is that the business was prosecuted from Salem."—W. B. Weedon, *Economic and Social Hist of New Eng.*, v 2, pp. 884-885.—"Connecticut was one of the first colonies to pass a law against the slave-trade. This was done in 1769. The main cause of the final abolition of slavery in the State was the fact that it became unprofitable. In 1784 the Legislature passed an Act declaring that all persons born of slaves, after the 1st of March in that year, should be free at the age of 25. Most of those born before this time were gradually emancipated by their masters, and the institution of slavery had almost died out before 1806"—E. B. Sanford, *Hist. of Conn.*, p. 252.

A. D. 1774.—The bringing of slaves into Rhode Island prohibited.—"Africans had been brought to the shores of this colony in the earliest of the vessels in which the commerce of Newport had reached across the Atlantic. Becoming domesticated within the colony, the black population had in 1780 reached the number of 1,648, and in 1774 had become 3,761. How early the philanthropic movement in their behalf, and the measures looking towards their emancipation, had gained headway, cannot be determined with accuracy. It is probable that the movement originated with the Society of Friends within the colony. But little progress had been made towards any embodiment of this sentiment in legislative enactment, however, until the very year of the First Continental Congress, when at the direct instance of Stephen Hopkins (himself for many years an owner of slaves, though a most humane master), the General Assembly ordained [June, 1774] 'that for the future no negro or mulatto slave shall be brought into the colony,' and that all previously enslaved persons on becoming residents of Rhode Island should obtain their freedom. 'In this decided action,' once more, as has been so often seen to be the case with movements led by Stephen Hopkins, 'Rhode Island,' says Arnold, 'took the lead of all her sister colonies.'"—W. E. Foster, *Stephen Hopkins*, pt. 2, pp. 98-100.

Also in: W. D. Johnston, *Slavery in Rhode Island*, pt. 2.

A. D. 1776-1808.—Antislavery sentiment in the Southern (American) States.—The causes of its disappearance.—Jefferson's "'Notes on Virginia' were written in 1781-2. His condemnation of slavery in that work is most emphatic. 'The whole commerce between master and slave,' he says, 'is a perpetual exercise of the most boisterous passions; the most unremitting despotism on the one part, and degrading submission on the other. Our children see this and learn to imitate it. . . . The man must be a prodigy who can retain his manners and morals undepraved by such circumstances. With what execration should the statesman be loaded, who, permitting one-half the citizens thus to trample on the rights of the other, transforms those into despots and these into enemies—destroys the morals of the one part and the amor patriæ of the other? . . . Can the liberties of a nation be thought secure when we have removed their only firm basis—a conviction in the minds of men that these liberties are the gift of God; that they are not to be violated but with His wrath? Indeed, I tremble for my country when I reflect that God is just—that His

justice cannot sleep forever.' . . . On the practical question, 'What shall be done about it?' Mr. Jefferson's mind wavered; he was in doubt. How can slavery be abolished? He proposed, in Virginia, a law, which was rejected, making all free who were born after the passage of the act. And here again he hesitated. What will become of these people after they are free? . . . He thought they had better be emancipated and sent out of the country. He therefore took up with the colonization scheme long before the Colonization Society was founded. He did not feel sure on this point. With his practical mind he could not see how a half million of slaves could be sent out of the country, even if they were voluntarily liberated, where they should be sent to, or how unwilling masters could be compelled to liberate their slaves. While, therefore, he did not favor immediate emancipation, he was zealous for no other scheme. . . . Mr. Jefferson, in August, 1785, wrote a letter to Dr. Richard Price, of London, author of a treatise on Liberty, in which very advanced opinions were taken on the slavery question. Concerning the prevalence of anti-slavery opinions at that period, he says: 'Southward of the Chesapeake your book will find but few readers concurring with it in sentiment on the subject of slavery. From the mouth to the head of the Chesapeake, the bulk of the people will approve its theory, and it will find a respectable minority, a minority ready to adopt it in practice, which, for weight and worth of character, preponderates against the greater number who have not the courage to divest their families of a property which, however, keeps their consciences unquiet. Northward of the Chesapeake you may find, here and there, an opponent to your doctrine, as you find, here and there, a robber and murderer, but in no greater number. In that part of America there are but few slaves, and they can easily disincumber themselves of them, and emancipation is put in such train that in a few years there will be no slaves northward of Maryland. In Maryland I do not find such a disposition to begin the redress of this enormity as in Virginia. These [the inhabitants of Virginia] have sucked in the principles of liberty, as it were, with their mothers' milk, and it is to these I look with anxiety to turn the fate of this question. Be not, therefore, discouraged.'" M. Brissot de Warville visited Washington, at Mount Vernon, in 1788, and conversed with him freely on the subject of slavery. "This great man declared to me," he wrote in his narrative, afterwards published, "that he rejoiced at what was doing in other States on the subject [of emancipation—alluding to the recent formation of several state societies], that he sincerely desired the extension of it in his own State; but he did not dissemble that there were still many obstacles to be overcome; that it was dangerous to strike too vigorously at a prejudice which had begun to diminish; that time, patience, and information would not fail to vanquish it."—W. F. Poole, *Anti-Slavery Opinions before the year 1800*, pp. 25-26, and foot-note.—"In Virginia all the foremost statesmen—Washington, Jefferson, Lee, Randolph, Henry, and Madison, and Mason—were opposed to the continuance of slavery; and their opinions were shared by many of the largest planters. For tobacco-culture slavery did not seem so indispensable as for the raising of rice and indigo;

and in Virginia the negroes, half-civilized by kindly treatment, were not regarded with horror by their masters, like the ill-treated and ferocious blacks of South Carolina and Georgia. After 1808 the policy and the sentiments of Virginia underwent a marked change. The invention of the cotton-gin, taken in connection with the sudden prodigious development of manufactures in England, greatly stimulated the growth of cotton in the ever-enlarging area of the Gulf states, and created an immense demand for slave-labour, just at the time when the importation of negroes from Africa came to an end. The breeding of slaves, to be sold to the planters of the Gulf states, then became such a profitable occupation in Virginia as entirely to change the popular feeling about slavery. But until 1808 Virginia sympathized with the anti-slavery sentiment which was growing up in the northern states, and the same was true of Maryland. In the work of gradual emancipation the little state of Delaware led the way. In its new constitution of 1776 the further introduction of slaves was prohibited, all restraints upon emancipation having already been removed. In the assembly of Virginia in 1778 a bill prohibiting the further introduction of slaves was moved and carried by Thomas Jefferson, and the same measure was passed in Maryland in 1783, while both these states removed all restraints upon emancipation. North Carolina was not ready to go quite so far, but in 1786 she sought to discourage the slave trade by putting a duty of £5 per head on all negroes thereafter imported."—J. Fiske, *The Critical Period of Am. Hist.*, p. 73.

Also in: T. Jefferson, *Notes on the State of Virginia*, query 18.—J. W. Draper, *Hist. of the Am. Civil War*, ch. 16-17 (r. 1).—J. R. Brackett, *The Status of the Slave, 1775-1789 (Essays in Const. Hist.)*.

A. D. 1777.—Prohibited by the organic law of Vermont. See VERMONT: A. D. 1777-1778.

A. D. 1781.—Emancipation in Massachusetts. See, above. A. D. 1634-1781.

A. D. 1787.—The compromises in the Constitution of the United States. See UNITED STATES OF AM.: A. D. 1787.

A. D. 1787.—Exclusion forever from the Northwest Territory of the United States. See NORTHWEST TERRITORY: A. D. 1787.

A. D. 1790.—Guaranteed to Tennessee. See TENNESSEE: A. D. 1785-1796.

A. D. 1791-1802.—The Revolt of the Haytian blacks, under Toussaint L' Ouverture, and the ending of slavery on the island. See HAYTI: A. D. 1632-1803.

A. D. 1792.—The institution entrenched in the Constitution of the new state of Kentucky. See KENTUCKY: A. D. 1789-1792.

A. D. 1792-1807.—Earliest measures for the suppression of the slave-trade.—"In 1776 the first motion against the trade was made in the English parliament; and soon leading statesmen of all parties, including Fox, Burke, and Pitt, declared themselves in favour of its abolition. In 1792 the Danish King took the lead in the cause of humanity by absolutely prohibiting his subjects from buying, selling, and transporting slaves; and at last, in 1807, the moral sense of the British public overrode the vested interests of merchants and planters; parliament, at Lord Grenville's instance, passed the famous act for the Abolition of the Slave trade; and thencefor-

ward successive British governments set themselves steadily by treaty and convention to bring other nations to follow their example. . . . In 1794 the United States prohibited their subjects from slave-trading to foreign countries, and in 1807 they prohibited the importation of slaves into their own."—C. P. Lucas, *Hist. Geog. of the British Colonies*, v. 2, pp. 67-68.

A. D. 1797.—Slavocracy in Congress. See UNITED STATES: A. D. 1797-1800.

A. D. 1799.—Gradual emancipation enacted in New York. See NEW YORK: A. D. 1799.

A. D. 1806-1807.—Abolition of Slave Trade. See ENGLAND: A. D. 1806-1812; and UNITED STATES: A. D. 1807.

A. D. 1815.—Declaration of the Powers against the slave-trade.—The following are passages from the Declaration against the Slave Trade, which was signed by the representatives of the Powers at the Congress of Vienna, February 8, 1815. "Having taken into consideration that the commerce known by the name of 'the Slave Trade' has been considered by just and enlightened men of all ages as repugnant to the principles of humanity and universal morality, . . . that at length the public voice, in all civilized countries, calls aloud for its prompt suppression, that since the character and the details of this traffic have been better known, and the evils of every kind which attend it, completely developed, several European Governments have, virtually, come to the resolution of putting a stop to it, and that, successively all the Powers possessing Colonies in different parts of the world have acknowledged, either by Legislative Acts, or by Treaties, or other formal engagements, the duty and necessity of abolishing it. That by a separate Article of the late Treaty of Paris, Great Britain and France engaged to unite their efforts at the Congress of Vienna, to induce all the Powers of Christendom to proclaim the universal and definitive Abolition of the Slave Trade. That the Plenipotentiaries assembled at this Congress . . . declare, in the face of Europe, that, considering the universal abolition of the Slave Trade as a measure particularly worthy of their attention, conformable to the spirit of the times, and to the generous principles of their august Sovereigns, they are animated with the sincere desire of concurring in the most prompt and effectual execution of this measure, by all the means at their disposal.

The said Plenipotentiaries at the same time acknowledge that this general Declaration cannot prejudice the period that each particular Power may consider as most desirable for the definitive abolition of the Slave Trade. Consequently, the determining the period when this trade is to cease universally must be a subject of negotiation between the Powers; it being understood, however, that no proper means of securing its attainment, and of accelerating its progress, are to be neglected."—L. Hertle, *Collection of Treaties and Conventions*, v. 1, p. 11.

A. D. 1816-1849.—The organization of the American Colonization Society.—The founding of Liberia.—"Samuel J. Mills organized at Williams College, in 1808, for missionary work, an undergraduate society, which was soon transferred to Andover, and resulted in the establishment of the American Bible Society and Board of Foreign Missions. But the topic which engrossed Mills' most enthusiastic attention was

the Negro. The desire was to better his condition by founding a colony between the Ohio and the Lakes; or later, when this was seen to be unwise, in Africa. On going to New Jersey to continue his theological studies, Mills succeeded in interesting the Presbyterian clergy of that State in his project. Of this body one of the most prominent members was Dr. Robert Finley. Dr. Finley succeeded in assembling at Princeton the first meeting ever called to consider the project of sending Negro colonists to Africa. Although supported by few save members of the seminary, Dr. Finley felt encouraged to set out for Washington in December 1816, to attempt the formation of a colonization society. Earlier in this same year there had been a sudden awakening of Southern interest in colonization. . . . The interest already awakened and the indefatigable efforts of Finley and his friend Col. Charles Marsh, at length succeeded in convening the assembly to which the Colonization Society owes its existence. It was a notable gathering. Henry Clay, in the absence of Bushrod Washington, presided, setting forth in glowing terms the object and aspirations of the meeting. . . . John Randolph of Roanoke, and Robert Wright of Maryland, dwelt upon the desirability of removing the turbulent free negro element and enhancing the value of property in slaves. Resolutions organizing the Society passed, and committees appointed to draft a Constitution and present a memorial to Congress. . . . With commendable energy the newly organized Society set about the accomplishment of the task before it. Plans were discussed during the summer, and in November two agents, Samuel J. Mills and Ebenezer Burgess, sailed for Africa to explore the western coast and select a suitable spot. . . . Their inspection was carried as far south [from Sierra Leone] as Sherbro Island, where they obtained promises from the natives to sell land to the colonists on their arrival with goods to pay for it. In May they embarked on the return voyage. Mills died before reaching home. His colleague made a most favorable report of the locality selected, though, as the event proved, it was a most unfortunate one. After defraying the expenses of this exploration the Society's treasury was practically empty. It would have been most difficult to raise the large sum necessary to equip and send out a body of emigrants; and the whole enterprise would have languished and perhaps died but for a new impelling force. . . . Though the importation of slaves had been strictly prohibited by the Act of Congress of March 2, 1807, no provision had been made for the care of the unfortunates smuggled in in defiance of the Statute. They became subject to the laws of the State in which they were landed; and these laws were in some cases so devised that it was profitable for the dealer to land his cargo and incur the penalty. The advertisements of the sale of such a cargo of 'recaptured Africans' by the State of Georgia drew the attention of the Society and of Gen. Mercer in particular to this inconsistent and abnormal state of affairs. His profound indignation shows forth in the Second Annual Report of the Society, in which the attention of the public is earnestly drawn to the question; nor did he rest until a bill was introduced into the House of Representatives designed to do away with the evil. This bill became a law on March 8, 1819. . . . The

clause which proved so important to the embryo colony was that dealing with the captured cargoes: 'The President of the United States is hereby authorized to make such regulations and arrangements as he may deem expedient for the safe-keeping, support, and removal beyond the limits of the United States, of all such negroes, mulattoes, or persons of color as may be so delivered and brought within their jurisdiction; and to appoint a proper person or persons residing upon the coast of Africa as agent or agents for receiving the negroes, mulattoes, or persons of color, delivered from on board vessels seized in the prosecution of the slave trade by commanders of the United States armed vessels.' The sum of \$100,000 was appropriated for carrying out the provisions of the Act. President Monroe determined to construe it as broadly as possible in aid of the project of colonization. After giving Congress, in his message, December 20, 1818, fair notice of his intention, no objection being made, he proceeded to appoint two agents, the Rev. Samuel Bacon, already in the service of the Colonization Society, and John P. Bankson as assistant, and to charter the ship *Elizabeth*. The agents were instructed to settle on the coast of Africa, with a tacit understanding that the place should be that selected by the Colonization Society. . . . For the expenses of the expedition \$33,000 was placed in the hands of Mr. Bacon. Dr. Samuel A. Crozier was appointed by the Society as its agent and representative; and 86 negroes from various states — 33 men, 18 women, and the rest children, were embarked. On the 6th of February, 1820, the *Mayflower* of Liberia weighed anchor in New York harbor, and, convoyed by the U. S. sloop-of-war *Cyane*, steered her course toward the shores of Africa. The pilgrims were kindly treated by the authorities at Sierra Leone, where they arrived on the 9th of March; but on proceeding to Sherbro Island they found the natives had reconsidered their promise, and refused to sell them land. While delayed by negotiations the injudicious nature of the site selected was disastrously shown. The low marshy ground and the bad water quickly bred the African fever, which soon carried off all the agents and nearly a fourth of the emigrants. The rest, weakened and disheartened, were soon obliged to seek refuge at Sierra Leone. In March, 1821, a body of 28 new emigrants under charge of J. B. Winn and Ephraim Bacon, reached Freetown in the brig *Nautilus*. Winn collected as many as he could of the first company, also the stores sent out with them, and settled the people in temporary quarters at Fourah Bay, while Bacon set out to explore the coast anew and secure suitable territory. An elevated fertile and desirable tract was at length discovered between 250 and 800 miles S. E. of Sierra Leone. This was the region of Cape Montserado. It seemed exactly suited to the purposes of the colonists, but the natives refused to sell their land for fear of breaking up the traffic in slaves; and the agent returned discouraged. Winn soon died, and Bacon returned to the United States. In November, Dr. Eli Ayres was sent over as agent, and the U. S. schooner *Alligator*, commanded by Lieutenant Stockton, was ordered to the coast to assist in obtaining a foothold for the colony. Cape Montserado was again visited; and the address and firmness of Lieutenant Stockton accom-

plished the purchase of a valuable tract of land. The cape upon which the settlers proposed to build their first habitations consists of a narrow peninsula or tongue of land formed by the Montserado River, which separates it from the mainland. Just within the mouth of the river lie two small islands, containing together less than three acres. To these, the Plymouth of Liberia, the colonists and their goods were soon transported. But again the fickle natives repented the bargain, and the settlers were long confined to 'Perseverance Island,' as the spot was aptly named. . . . After a number of thrilling experiences the emigrants, on April 25, 1822, formally took possession of the cape, where they had erected rude houses for themselves; and from this moment we may date the existence of the colony. Their supplies were by this time sadly reduced; the natives were hostile and treacherous; fever had played havoc with the colonists in acclimating; and the incessant downpour of the rainy season had set in. Dr. Ayres became thoroughly discouraged, and proposed to lead them back to Sierra Leone. Then it was that Elijah Johnson, an emigrant from New York, made himself forever famous in Liberian history by declaring that he would never desert the home he had found after two years' weary quest! His firmness decided the wavering colonists; the agents with a few faint-hearted ones sailed off to America; but the majority remained with their heroic Negro leader. The little band, deserted by their appointed protectors, were soon reduced to the most dire distress, and must have perished miserably but for the arrival of unexpected relief. The United States Government had at last gotten hold of some ten liberated Africans, and had a chance to make use of the agency established for them at so great an expense. They were accordingly sent out in the brig Strong under the care of the Rev. Jehudi Ashmun. A quantity of stores and some 37 emigrants sent by the Colonization Society completed the cargo. Ashmun had received no commission as agent for the colony, and expected to return on the Strong; under this impression his wife had accompanied him. But when he found the colonists in so desperate a situation he nobly determined to remain with them at any sacrifice. . . . On the 24th of May, 1823, the brig Oswego arrived with 61 new emigrants and a liberal supply of stores and tools, in charge of Dr. Ayres, who, already the representative of the Society, had now been appointed Government Agent and Surgeon. One of the first measures of the new agent was to have the town surveyed and lots distributed among the whole body of colonists. Many of the older settlers found themselves dispossessed of the holdings improved by their labor, and the colony was soon in a ferment of excitement and insurrection. Dr. Ayres, finding his health failing, judiciously betook himself to the United States. The arrival of the agent had placed Mr. Ashmun in a false position of the most mortifying character. . . . Seeing the colony again deserted by the agent and in a state of discontent and confusion, he forgot his wrongs and remained at the helm. Order was soon restored but the seeds of insubordination remained. The arrival of 108 emigrants from Virginia on the *Cyrus*, in February 1824, added to the difficulty, as the stock of food was so low that the whole

colony had to be put on half rations. This necessary measure was regarded by the disaffected as an act of tyranny on Ashmun's part; and when shortly after the complete prostration of his health compelled him to withdraw to the Cape De Verde Islands, the malcontents sent home letters charging him with all sorts of abuse of power, and finally with desertion of his post! The Society in consternation applied to Government for an expedition of investigation, and the Rev. R. R. Gurley, Secretary of the Society, and an enthusiastic advocate of colonization, was despatched in June on the U. S. schooner *Porpoise*. The result of course revealed the probity, integrity and good judgment of Mr. Ashmun; and Gurley became thenceforth his warmest admirer. As a preventive of future discontent a Constitution was adopted at Mr. Gurley's suggestion, giving for the first time a definite share in the control of affairs to the colonists themselves. Gurley brought with him the name of the colony—Liberia, and of its settlement on the Cape—Monrovia, which had been adopted by the Society on the suggestion of Mr. Robert Goodloe Harper of Maryland. He returned from his successful mission in August leaving the most cordial relations established throughout the colony. Gurley's visit seemed to mark the turning of the tide, and a period of great prosperity now began." The national independence of the commonwealth of Liberia was not assumed until 1847, when the first President of the Republic, Joseph J. Roberts, was elected.—J. H. T. McPherson, *Hist. of Liberia* (Johns Hopkins Univ. Studies, series 9, no. 10), ch. 2-3 and 5.

ALSO IN: S. Wilkeson, *Hist. of the Am. Colonies in Liberia*.—A. H. Foote, *Africa and the Am. Flag*, ch. 10-18.

A. D. 1818-1821.—The opening struggle of the American conflict.—The Missouri Compromise. See UNITED STATES OF AM.: A. D. 1818-1821.

A. D. 1821-1854.—Emancipation in New Granada, Venezuela and Ecuador. See COLOMBIAN STATES: A. D. 1821-1854.

A. D. 1823.—Abolition in Central America. See CENTRAL AMERICA: A. D. 1821-1871.

A. D. 1825.—Bolivar's Emancipation in Bolivia. See PERU: A. D. 1825-1826.

A. D. 1827.—Final Emancipation in New York. See NEW YORK: A. D. 1827.

A. D. 1828-1832.—The rise of the Abolitionists in the United States.—Nat. Turner's Insurrection.—"While the reign of Andrew Jackson [1828-1836] paved the way on which the slave-holding interest ascended to the zenith of its supremacy over the Union, there arose, at the same time, in the body of the abolitionists, the enemy which undermined the firm ground under the feet of that same slave-holding interest. The expression, 'abolition of slavery,' is to be met with even before the adoption of the constitution. But the word 'abolitionism,' as descriptive of a definite political programme, occurs for the first time in this period. . . . The immediate precursor, and, in a certain sense, the father of the abolitionists, was Benjamin Lundy, a Quaker, born in New Jersey. In Wheeling, West Virginia, where he learned the saddler's trade, he had ample opportunity to become acquainted with the horrors of slavery, as great cargoes of slaves, on their way to the southern states, frequently passed the place. Lundy had

been endeavoring for some years to awaken an active interest among his neighbors in the hard lot of the slaves, when the Missouri question brought him to the resolve to consecrate his whole life to their cause. In 1821, he began to publish the 'Genius of Universal Emancipation,' which is to be considered the first abolition organ. The 19th century can scarcely point to another instance in which the command of Christ, to leave all things and follow him, was so literally construed and followed. Lundy gave up his flourishing business, took leave of his wife and of his two dearly beloved children, and began a restless, wandering life, to arouse consciences everywhere to a deeper understanding of the sin and curse of slavery. In the autumn of 1829 he obtained, as associate publisher of his sheet, William Lloyd Garrison, a young litterateur, born in Newburyport, Massachusetts, who, from the position of a poor apprentice to a tradesman, rose to be a type-setter, and from being a type-setter to be a journalist. The removal of Garrison from New England to Baltimore, where Lundy was then publishing the 'Genius,' was an event pregnant with consequences. Garrison had long been a zealous enemy of slavery, but had hitherto seen the right way of doing away with the evil in the efforts of the colonization society. What he now saw of slavery and its effects with his own eyes produced a complete revolution in his views in a few months. He not only recognized the impossibility of preventing the extension of slavery by colonizing the free negroes in Africa, to say nothing of gradually doing away with it altogether, but he became convinced also that the leading spirits of the colonization society purposely sought to induce the philanthropists of the north to enter on a wrong course, in the interests of slavery. Hence his own profession of faith was, henceforth, 'immediate and unconditional emancipation.' His separation from the more moderate Lundy, which was rendered unavoidable by this course, was hastened by an outside occurrence. The captain of a ship from New England took on board at Baltimore a cargo of slaves destined for New Orleans. Garrison denounced him on that account with passionate violence. The matter was carried before the court, and he was sentenced to prison and to pay a money fine for publishing a libelous article and for criminally inciting slaves to insurrection. After an imprisonment of seven weeks, his fine was paid by a New York philanthropist, Arthur Tappan, and Garrison left the city to spread his convictions by means of public lectures through New England. Although his success was not very encouraging, he, in January 1831, established a paper of his own in Boston, known as 'The Liberator.' He was not only its publisher, and sole writer for it, but he had to be his own printer and carrier. His only assistant was a negro. . . . In one year, Garrison had found so many who shared his views, that it was possible to found the 'New England Anti-Slavery Society' in Boston [January, 1832]. The example was imitated in other states. The movement spread so rapidly that as early as December, 1833, a 'national' anti-slavery convention could be held in Philadelphia. The immediate practical result of this was the foundation of the 'American Anti-Slavery Society.' . . . In the same year that Garrison raised the standard of

unconditional abolitionism in Boston, an event happened in Virginia, which, from the opposite side, contributed powerfully to lead the slavery question over into its new stage of development. In August, 1831, an uprising of slaves, under the leadership of Nat. Turner, occurred in Southampton county. It was, however, quickly subdued, but cost the life of 61 white persons, mostly women and children. The excitement throughout the entire south, and especially in Virginia and the states contiguous to it, was out of all proportion with the number of the victims and the extent of the conspiracy."—H. von Holst, *Const. and Pol. Hist. of the U. S.*, v. 2, ch. 2.

ALSO IN: W. P. and F. J. Garrison, *William Lloyd Garrison: The Story of his Life*, v. 1, ch. 6-9—S. J. May, *Recollections of the Anti-Slavery Conflict*, pp. 1-90.—G. L. Austin, *Life and Times of Wendell Phillips*, ch. 3.—O. Johnson, *William Lloyd Garrison and his Times*, ch. 1-5.—J. F. Rhodes, *Hist. of the U. S. from 1850*, ch. 1.—B. Tuckerman, *William Jay and the Constitutional Movement for the Abolition of Slavery*.

A. D. 1829-1837.—Emancipation in Mexico, resisted in Texas.—Schemes of the American slave power for acquiring that state. See TEXAS: A. D. 1824-1836; and MEXICO: A. D. 1829-1837.

A. D. 1834-1838.—Emancipation in the British colonies.—"The abolition of slavery, as Fox had said, was the natural consequence of the extinction of the slave trade, and in 1833 the act for the Abolition of Slavery throughout the British colonies was passed. The law was to take effect from the first of August 1834, but the slaves were to be apprenticed to their former owners till 1838 and in the case of agricultural slaves till 1840, and £20,000,000 sterling were voted as compensation to the slave-holders at the Cape, in Mauritius, and in the West Indies. As a matter of fact, however, two colonies, Antigua and the Bermudas, had the good sense to dispense with the apprenticeship system altogether, and in no case was it prolonged beyond 1838. . . . When Burke wrote, there were, according to his account, in the British West Indies at least 230,000 slaves against at the most 90,000 whites. In 1788 it is stated that there were 450,000 negroes in the British sugar colonies. At the last registration prior to emancipation, after British Guiana and Trinidad had become British possessions, the number of slaves was given at some 674,000."—C. P. Lucas, *Hist. Geog. of the British Colonies*, v. 2, pp. 68-69.

A. D. 1835-1842.—Petitions against Slavery.—The Atherton Gag. See UNITED STATES OF AM.: A. D. 1835, 1836; 1837-1838; 1842.

A. D. 1837.—The murder of Lovejoy.—Rev. Elijah P. Lovejoy, publishing a religious paper that dealt freely with slavery, had been driven from St. Louis to Alton, Ill. There he was thrice attacked by a mob and his press and printing materials were destroyed. On the third attack, which he and his friends resolutely resisted, he was killed.—J. C. and O. Lovejoy, *Memoir of Rev. Elijah P. Lovejoy*.

A. D. 1840-1847.—The Liberty Party and League.—The Liberty Party was formed by anti-slavery men who favored political action against slavery, but not through the old Whig and Democratic parties. In 1847 it became divided, and a separate body was formed, which took the name of the Liberty League, and which

nominated Gerrit Smith for President, with Elihu Burritt for Vice-President. "As distinguished from the other wing, it may be said that the members of the Liberty League were less practical, more disposed to adhere to theories, and more fearful of sacrificing principle to policy."—H. Wilson, *Hist. of the Rise and Fall of the Slave Power in Am.*, v 2, ch 9

ALSO IN W. Birney, *James G. Birney and his Times*, ch 29—See, also, UNITED STATES OF AM. A. D. 1840, and 1844

A. D. 1840-1860.—The Underground Railroad.—"The Underground Railroad was the popular designation given [in the United States] to those systematic and co-operative efforts which were made by the friends of the fleeing slave to aid him in eluding the pursuit of the slave-hunters, who were generally on his track. This 'institution,' as it was familiarly called, played an important part in the great drama of slavery and anti-slavery. By its timely and effective aid thousands were enabled to escape from the prison house of bondage. The practical working of the system required 'stations' at convenient distances, or rather the houses of persons who held themselves in readiness to receive fugitives, singly or in numbers, at any hour of day or night, to feed and shelter, to clothe if necessary, and to conceal until they could be despatched with safety to some other point along the route. There were others who held themselves in like readiness to take them by private or public conveyance. When the wide extent of territory embraced by the Middle States and all the Western States east of the Mississippi is borne in mind and it is remembered that the whole was dotted with these 'stations,' and covered with a network of imaginary routes, not found, indeed, in the railway guides or on the railway maps; that each station had its brave and faithful men and women, ever on the alert to seek out and succor the coming fugitive, and equally intent on deceiving and thwarting his pursuers; that there were always trusty and courageous conductors waiting, like the 'minute men' of the Revolution, to take their living and precious freights, often by unrequented roads, on dark and stormy nights, safely on their way; and that the numbers actually rescued were very great, many counting their trophies by hundreds, some by thousands, two men being credited with the incredible estimate of over 2,500 each,—there are materials from which to estimate, approximately at least, the amount of labor performed, of cost and risk incurred on the despised and deprecated Underground Railroad."—H. Wilson, *Hist. of the Rise and Fall of the Slave Power in Am.*, v 2, ch. 6.

ALSO IN: W. Still, *The Underground Railroad*—M. G. McDougall, *Fugitive Slaves (Fay House Monographs, 2)*.

A. D. 1844.—Attempted insurrection in Cuba. See CUBA: A. D. 1814-1831.

A. D. 1844-1845.—The annexation of Texas. See TEXAS: A. D. 1836-1845.

A. D. 1845-1846.—The Wilmot Proviso. See UNITED STATES OF AM.: A. D. 1845-1846.

A. D. 1850.—Clay's last "Compromise."—The Fugitive Slave Law (with text). See UNITED STATES OF AM.: A. D. 1850 (MARCH), and (APRIL—SEPT.).

A. D. 1852.—"Uncle Tom's Cabin." See UNITED STATES OF AM.: A. D. 1852.

A. D. 1854.—The Kansas-Nebraska Bill.—Repeal of the Missouri Compromise. See UNITED STATES OF AM.: A. D. 1854.

A. D. 1854.—Abolition in Venezuela. See VENEZUELA: A. D. 1829-1886.

A. D. 1854-1855.—Solidification of antislavery sentiment in the North.—Birth of the Republican Party of the United States. See UNITED STATES OF AM.: A. D. 1854-1855.

A. D. 1854-1859.—The struggle for Kansas. See KANSAS: A. D. 1854-1859

A. D. 1856.—Abolition in Peru. See PERU: A. D. 1826-1876

A. D. 1857.—The Dred Scott case. See UNITED STATES OF AM.: A. D. 1857.

A. D. 1859.—John Brown at Harper's Ferry. See UNITED STATES OF AM.: A. D. 1859.

A. D. 1860-1865.—The slaveholders' Rebellion in the United States. See UNITED STATES OF AM. A. D. 1860 (NOVEMBER—DECEMBER), and after

A. D. 1861 (May).—The first war-thrust.—General Butler declares the slaves to be Contraband of War. See UNITED STATES OF AM.: A. D. 1861 (MAY)

A. D. 1861 (August).—Act of Congress freeing slaves employed in the service of the Rebellion. See UNITED STATES OF AM.: A. D. 1861 (AUGUST)

A. D. 1861 (August—September).—Frederick's premature Proclamation of Emancipation in Missouri, and Lincoln's modification of it. See UNITED STATES OF AM.: A. D. 1861 (AUGUST—OCTOBER MISSOURI).

A. D. 1862.—Compensated Emancipation proposed by President Lincoln. See UNITED STATES OF AM.: A. D. 1862 (MARCH) PRESIDENT LINCOLN'S PROPOSAL OF COMPENSATED EMANCIPATION

A. D. 1862.—Federal officers forbidden, by the amended Military Code, to surrender fugitive slaves. See UNITED STATES OF AM.: A. D. 1862 (MARCH) AMENDMENT OF THE MILITARY CODE

A. D. 1862.—Abolition in the District of Columbia and the Territories of the United States. See UNITED STATES OF AM.: A. D. 1862 (APRIL—JUNE)

A. D. 1862.—General Hunter's Emancipation Order, rescinded by President Lincoln. See UNITED STATES OF AM.: A. D. 1862 (MAY) GENERAL HUNTER'S EMANCIPATION ORDER.

A. D. 1862.—First arming of the Freedmen in the War for the Union. See UNITED STATES OF AM.: A. D. 1862 (MAY: SOUTH CAROLINA).

A. D. 1862.—Gradual Emancipation in West Virginia provided for. See WEST VIRGINIA: A. D. 1862 (APRIL—DECEMBER).

A. D. 1862.—Act confiscating the property and freeing the slaves of Rebels. See UNITED STATES OF AM.: A. D. 1862 (JULY).

A. D. 1862.—President Lincoln's preliminary or monitory Proclamation of Emancipation. See UNITED STATES OF AM.: A. D. 1862 (SEPTEMBER).

A. D. 1862.—Abolition in the Dutch West Indies. See NETHERLANDS: A. D. 1830-1864.

A. D. 1863.—President Lincoln's final Proclamation of Emancipation. See UNITED STATES OF AM.: A. D. 1863 (JANUARY).

A. D. 1864.—Repeal of the Fugitive Slave Laws. See UNITED STATES OF AM.: A. D. 1864 (JUNE).

A. D. 1864.—Constitutional abolition of slavery in Louisiana. See UNITED STATES OF AM.: A. D. 1863-1864 (DECEMBER—JULY).

A. D. 1865.—Adoption of the Thirteenth Amendment to the Constitution of the United States, forever prohibiting slavery. See UNITED STATES OF AM.: A. D. 1865 (JANUARY).

A. D. 1865.—Abolition in Tennessee by Constitutional Amendment. See TENNESSEE: A. D. 1865-1866.

A. D. 1865.—Emancipation of the families of colored soldiers. See UNITED STATES OF AM.: A. D. 1865 (MARCH).

A. D. 1869-1893.—The slave-trade in Africa and the European measures for its suppression.—“While Livingstone was making his terrible disclosures respecting the havoc wrought by the slave trader in east central Africa, Sir Samuel Baker was striving to effect in north central Africa what has been so successfully accomplished in the Congo State. During his expedition for the discovery of the Albert Nyanza, his explorations led him through one of the principal man hunting regions, wherein murder and spoliation were the constant occupations of powerful bands from Egypt and Nubia. These revelations were followed by diplomatic pressure upon the Khedive Ismail, and through the personal influence of an august personage he was finally induced to delegate to Sir Samuel the task of arresting the destructive careers of the slavers in the region of the upper Nile. In his book *Ismailia* we have the record of his operations by himself. The firman issued to him was to the effect that he ‘was to subdue to the Khedive’s authority the countries to the south of Gondokoro, to suppress the slave trade, to introduce a system of regular commerce, to open to navigation the great lakes of the equator, and to establish a chain of military stations and commercial depots throughout central Africa.’ This mission began in 1869, and continued until 1874. On Baker’s retirement from the command of the equatorial Soudan the work was intrusted to Colonel C. G. Gordon—commonly known as Chinese Gordon. Where Baker had broken ground, Gordon was to build, what his predecessor had commenced, Gordon was to perfect and to complete. If energy, determination and self-sacrifice received their due, then had Gordon surely won for the Soudan that peace and security which it was his dear object to obtain for it. But slaving was an old institution in this part of the world. Every habit and custom of the people had some connection with it. They had always been divided from prehistoric time into enslavers and enslaved. How could two Englishmen, accompanied by only a handful of officers, removed 2,000 miles from their base of supplies, change the nature of a race within a few years? Though much wrong had been avenged, many thousands of slaves released, many a slaver’s camp scattered, and many striking examples made to terrify the evil-doers, the region was wide and long; and though within reach of the Nile waters there was a faint promise of improvement, elsewhere, at Kordofan, Darfoor, and Sennaar, the trade flourished. After three years of wonderful work, Gordon resigned. A short time afterwards, however, he resumed his task, with the powers of a dictator, over a region covering 1,100,000 square miles. But the personal courage, energy, and devotion

of one man opposed to a race can effect but little. . . . After another period of three years he again resigned. Then followed a revulsion. The Khedivial government reverted to the old order of things. . . . All traces of the work of Baker and Gordon have long ago been completely obliterated. Attention has been given of late to Morocco. This near neighbor of England is just twenty years behind Zanzibar. . . . While the heart of Africa responds to the civilizing influences moving from the east and the west and the south, Morocco remains stupidly indifferent and inert, a pitiful example of senility and decay. The remaining portion of North Africa which still fosters slavery is Tripoli. The occupation of Tunis by France has diverted such traffic in slaves as it maintained to its neighbor. Though the watchfulness of the Mediterranean cruizers renders the trade a precarious one, the small lateen boats are frequently able to sail from such ports as Benghazi, Derna, Solum, etc., with living freight, along the coast to Asia Minor. In the interior, which is inaccessible to travellers, owing to the fanaticism of the Senoussi sect, caravans from Darfoor and Wadai bring large numbers of slaves for the supply of Tripolitan families and Senoussian sanctuaries.

The partition of Africa among the European powers [by the Berlin Conference of 1885 and the Anglo-German Convention of 1890—see AFRICA: A. D. 1884-1891] . . . was the first effective blow dealt to the slave trade in inner Africa. The east coast, whence a few years ago the slaves marched in battalions to scatter over the wide interior of the continent for pillage and devastation, is to day guarded by German and British troops. The island of Zanzibar, where they were equipped for their murderous enterprises, is under the British flag. . . . The final blow has been given by the act of the Brussels Antislavery Conference, lately [1893] ratified by the powers, wherein modern civilization has fully declared its opinions upon the question of slavery, and no single power will dare remain indifferent to them, under penalty of obloquy and shame. . . . The Congo State devotes her annual subsidies of £120,000 and the export tax of £30,000 wholly to the task of securing her territory against the malign influences of the slave trade, and elevating it to the rank of self-protecting states. The German government undertakes the sure guardianship of its vast African territory as an imperial possession, so as to render it inaccessible to the slave-hunter. . . . The coast towns are fortified and garrisoned; they [the Germans] are making their advance towards Lake Tanganika by the erection of military stations; severe regulations have been issued against the importation of arms and gunpowder; the Reichstag has been unstinted in its supplies of money; an experienced administrator, Baron von Soden, has been appointed an imperial commissioner, and scores of qualified subordinates assist him. . . . So far the expenses, I think, have averaged over £100,000 annually.” —H. M. Stanley, *Slavery and the Slave Trade in Africa* (1893).

ALSO IN: R. F. Clarke, *Cardinal Lavigerie and the African Slave Trade*, pt. 2.

A. D. 1871-1888.—Emancipation in Brazil. See BRAZIL: A. D. 1871-1888.

A. D. 1880-1886. Abolition in Cuba. See CUBA: A. D. 1885-1895.

SLAVES AND GLADIATORS, Rising of the. See SPARTACUS, RISING OF.

SLAVONIC PEOPLES AND LANGUAGE.—"The name under which the Slavonians appear in ancient literature is generally Venedi or Veneti. . . . This name, unknown to the Slavonians themselves, is that by which the Teutonic tribes have from the first designated these their eastern neighbours, viz. Wends, and the use of this appellation by the Roman authors plainly shows that their knowledge of the Slavonians was derived only from the Germans. The Old German form of this name was Wineda, and Wenden is the name which the Germans of the present day give to the remnants of a Slavonic population, formerly large, who now inhabit Lusatia, while they give the name of Winden to the Slovans in Carinthia, Carniola and Styria. . . . If the Slavonians themselves ever applied any common name to the whole of their family, it must most probably have been that by which we now are accustomed to call them. Slavs, or Slavonians; its original native form was Slovene. . . . The most ancient sources from which we derive a knowledge of the Wends or Slavonians, unanimously place them by the Vistula. From that river, which must have formed their western frontier, they extended eastward to the Dnieper, and even beyond. To the south the Carpathians formed their boundary. To the north they perhaps crossed the Dwina into the territory afterwards known as Novgorod. In the extensive woods and marshes which cover these remote tracts the Slavonians seem to have dwelt in peace and quiet during the first centuries after Christ, divided into a number of small tribes or clans. . . . It was not long, however, before their primitive home became too narrow for the Slavs, and as their numbers could no longer be contained within their ancient boundaries—and, perhaps, compelled to it by pressure from without—they began to spread themselves to the west, in which direction the great migrations of the fourth and fifth centuries had made abundant room for the new immigrants. By two different roads the Slavs now begin to advance in great masses. On the one side, they cross the Vistula and extend over the tracts between the Carpathian mountains and the Baltic, right down to the Elbe, the former Germanic population of this region having either emigrated or been exhausted by their intestine contests and their deadly struggle with the Roman empire. By this same road the Poles, and probably also the Chechs of Bohemia and Moravia, reached the districts they have inhabited since that period. In the rest of this western territory the Slavonians were afterwards almost exterminated during their bloody wars with the Germans, so that but few of their descendants exist. The other road by which the Slavonians advanced lay to the south-west, along the course of the Danube. These are the so-called South-Slavonians: the Bulgarians, the Servians, the Croats, and farthest westward, the Slovans."—V. Thomsen, *Relations between Ancient Russia and Scandinavia*, lect. 1.—"A controversy has been maintained respecting the origin of the name [Slave]. The fact that . . . it has become among ourselves a synonyme of servitude, does not of course determine its real meaning. Those who bear it,

naturally dignify its import and themselves by assigning to it the signification of 'glory';—the Slavonians to themselves are, therefore, 'the glorious race.' But the truth seems to be, that 'Slava' in its primitive meaning, was nothing but 'speech,' and that the secondary notions of 'fama,' 'gloria,' followed from this, as it does in other tongues. ['If I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me.' I. Corinthians, xiv. 11.] . . . Slave or Slavonian was, therefore, nothing more than the gentle appellation, derived from the use of the national tongue, and intended as antithetical to 'foreigner.' In the ancient historic world, the Slaves played an insignificant part. Some have identified them with the Scythians of Herodotus. . . . Like the Celts, they seemed destined to be driven into corners in the old world."—J. G. Sheppard, *The Fall of Rome*, lect. 3.—See SLAVE: ORIGIN, &c.—"The Wendic or Slav group [lingual] . . . came into Europe during the first five centuries of our era; it is divided into two great branches, Eastern and Western. The first includes Russian, Great Russian in West Central Russia; Little Russian, Rusniac, or Ruthene in the south of Russia and even into Austria. . . . Servian, Croatian, Slovenic, and Bulgarian, of which the most ancient form is to the whole group what Gothic is to the German dialects; modern Bulgarian is, on the contrary, very much altered. . . . The western branch covered from the 7th to the 9th century vast districts of Germany in which only German is now known: Pomerania, Mecklenburg, Brandenburg, Saxony, Western Bohemia, Austria, Styria, and Northern Carinthia. Though now much restricted, it can still boast numerous dialects; among others the Wendic of Lusatia, which is dying out, Tzsch or Bohemian, which is very vigorous (ten millions), of which a variety, Slovac, is found in Hungary; lastly, Polish (ten millions)."—A. Lefèvre, *Race and Language*, pp. 239-240.—See, also: ARYANS; SARMATIA; and SCYTHIANS.

6-7th Centuries.—Migrations and settlements.—"The movements of the Avars in the sixth century [see AVARS] seem to have had much the same effect upon the Slaves which the movements of the Huns in the fourth century had upon the Teutons. . . . The Slaves seem to have been driven by the Turanian incursions in two directions; to the North-west and to the South-west. The North-western division gave rise to more than one European state, and their relations with Germany form an important part of the history of the Western Empire. These North-western Slaves do not become of importance till a little later. But the South-western division plays a great part in the history of the sixth and seventh centuries. . . . The Slaves play in the East, though less thoroughly and less brilliantly, the same part, half conquerors, half disciples, which the Teutons played in the West. During the sixth century they appear only as ravagers; in the seventh they appear as settlers. There seems no doubt that Heraclius encouraged Slavonic settlements south of the Danube, doubtless with a view to defence against the more dangerous Avars. . . . A number of Slavonic states thus arose in the lands north and east of the Adriatic, as Servia, Chrobatia or Croatia, Carinthia. . . . Istria and

Dalmatia now became Slavonic, with the exception of the maritime cities. The Slaves pressed on into a large part of Macedonia and Greece.—E. A. Freeman, *Historical Geog. of Europe*, ch. 5 sect. 4.—See, also, BALKAN AND DANUBIAN STATES 7TH CENTURY

SLESWIG See SCHLESWIG.

SLIDING SCALE OF CORN DUTIES.

See TARIFF LEGISLATION (ENGLAND) A D 1815-1824 and 1842

SLIVNITZA, Battle of (1885) See BALKAN AND DANUBIAN STATES A D 1878-1886 (BULGARIA)

SLOBADYSSA, Battle of (1660). See POLAND A D 1668-1696

SLOVENES, The. See SLAVONIC PEOPLES

SLUYS: A. D. 1587.—Siege and capture by the Spaniards. See NETHERLANDS A D 1587-1688

A. D. 1604.—Taken by Prince Maurice of Nassau. See NETHERLANDS A D 1594-1609

SLUYS, Battle of (1340).—The first great naval victory of the English, won by Edward III who destroyed a French fleet in the harbor of Sluys

SMALKALDE, League of. See GERMANY A D 1530-1532

SMALL-POX, AND VACCINATION See PLAGUE, ETC 6-13TH CENTURIES, and MEDICAL SCIENCE 18TH CENTURY

SMERWICK, Massacre of (1580). See IRELAND A D 1559-1603

SMITH, Captain John: American voyages and adventures. See VIRGINIA A D 1607-1610, and 1609-1616, also, AMERICA A D 1614-1615

SMITH, Joseph, and the founding of Mormonism. See MORMONISM

SMITH, Sir Sidney, and the siege of Acre. See FRANCE A D 1798-1799 (AUGUST—AUGUST)

SMITH COLLEGE. See EDUCATION, MODERN REFORMS, &c A D 1804-1891

SMITHSONIAN INSTITUTION, The. James Smithson, an Englishman, who died in 1829, left his property by will to the United States of America, for the founding of "an establishment for the increase and diffusion of knowledge among men." The bequest was accepted by the United States government, and the fund derived from it, amounting to about \$541,000 was applied to the creation of the Smithsonian Institution organized at Washington in 1846. The Institution as planned by Professor Joseph Henry, its first secretary has two objects, namely to promote original investigation and study in science or literature and to assist the diffusion of knowledge by interchanges between men of learning every where. In both directions it has done a great work. The National Museum of the United States definitely created in 1879 is associated with the Smithsonian Institution under its custody and direction. The United States Bureau of Ethnology is in working connection with it and the American Historical Association is an affiliated Society. In 1891 the Institution received a gift of \$200,000 from Thomas G. Hodgkins of Stauket N. Y.

SMOLENSK, Battle of. See RUSSIA A D 1812 (JUNE—SEPTEMBER)

SMYRNA Turkish massacre of Christians (1821) See GREECE A D 1821-1829

SNAKE INDIANS, The See AMERICAN ABORIGINES SHOSHONIAN FAMILY

SNUFF-TAKERS, The. See UNITED STATES OF AM. A D 1850

SOBIESKI, John, and his deliverance of Vienna. See POLAND A D 1688-1696, and HUNGARY A D 1668-1683

SOBRAON, Battle of (1846). See INDIA A D 1845-1849

SOBRARBE, Kingdom of. See SPAIN A D 1035-1258

SOCAGE TENURE.—FREESOCAGE. See FEUDAL TENURES

SOCIAL MOVEMENTS.

Communism.—Socialism.—Labor-organization.

Utopias, Ancient and Modern.—"Speculative Communism has a brilliant history. It begins about six hundred years before Christ with Phaleas of Chalcedon, whom Milton speaks of as the first to recommend the equalization of property in land. Plato favors Communism. In the fifth book of the 'Republic,' Socrates is made to advocate, not merely community of goods, but also community of wives and children. This was no after dinner debauch in the groves of the Academy, as Milton too severely suggests. It was a logical conclusion from a mistaken premise. The ideal aimed at was the unity of the State, whose pattern appears to have been partly Pythagorean, and partly Spartan. In regard to property, the formulated purpose was, not to abolish wealth, but to abolish poverty. In the 'Laws' (v. 18), Plato would allow to the richest citizen four times as much income as to the poorest. In regard to women, the aim was not sensual indulgence, but the propagation and rearing of the fittest offspring. This community

of wives and children was for the ruling class only, not for the husbandmen, nor for the artificers. So also, probably, the community of goods. We say probably, for the scheme is not wrought out in all its details, and Plato himself had no hope of seeing his dream realized till kings are philosophers, or philosophers are kings. The echoes of this Platonic speculation have been loud and long. About the year 316 B. C., Evemerus, sent eastward by Cassander, King of Macedon, on a voyage of scientific discovery, reports in his 'Sacred History' the finding of an island which he calls Panchoia, the seat of a Republic, whose citizens were divided into the three classes of Priests, Husbandmen, and Soldiers; where all property was common; and all were happy. In 1516 Sir Thomas More published his 'Utopia,' evidently of Platonic inspiration. More also chose an island for his political and social Paradise. He had Creta in mind. His island, crescent-shaped, and 200 miles wide at the widest point, contained 54 cities. It

had community of goods, but not of women. The 'Civitas Solis' of Campanella, published in 1623, was in imitation perhaps of More's 'Utopia'. This City of the Sun stood on a mountain in Ceylon, under the equator, and had a community both of goods and of women. About the same time Lord Bacon amused himself by writing the 'New Atlantis,' a mere fragment, the porch of a building that was never finished. In the great ferment of Cromwell's time the 'Oceana' of Harrington appeared (1656), a book famous in its day, with high traditional repute ever since, but now seldom read except by the very few who feel themselves called upon to master the literature of the subject. Hallam pronounces it a dull, pedantic book, and nobody disputes the verdict. Harrington advocates a division of land, no one to have more than two thousand pounds' (ten thousand dollars) worth. The upshot of it all would be, a moderate aristocracy of the middle classes. Such books belong to a class by themselves, which may be called Politico-Political, æsthetic, scholarly, humane and hopeful. They are not addressed to the masses. If they make revolutions, it is only in the long run. They are not battles nor half battles but only the bright wild dreams of tired soldiers in the pauses of battles. Communistic books with iron in them are not modern only but recent. Modern Communism now grown so surly and savage everywhere began mildly enough. As a system, it is mostly French, name and all. The famous writers are Saint Simon, Fourier, Condorcet, Proudhon, Cabet, and Louis Blanc. — R. D. Hitchcock *Socialism*, pp. 83-86.

Also in M. Kaufmann *Utopias*.

Definition of Terms: Socialism — Communism. — Collectivism. — As socialism has been most powerful and most studied on the Continent it may be interesting to compare the definitions given by some leading French and German economists. The great German economist Roscher defines it as including those tendencies which demand a greater regard for the common weal than consists with human nature. Adolf Held says that 'we may define as socialistic every tendency which demands the subordination of the individual will to the community.' Janet more precisely defines it as follows — 'We call socialism every doctrine which teaches that the State has a right to correct the inequality of wealth which exists among men and to legally establish the balance by taking from those who have too much in order to give to those who have not enough, and that in a permanent manner, and not in such and such a particular case — a famine, for instance, a public calamity, etc.' Laveleye explains it thus: 'In the first place, every socialistic doctrine aims at introducing greater equality in social conditions, and in the second place at realising those reforms by the law or the State.' Von Scheel simply defines it as the 'economic philosophy of the suffering classes.' — T. Kirkup, *A History of Socialism*, introd. — 'The economic quintessence of the socialistic programme, the real aim of the international movement, is as follows. To replace the system of private capital (i.e. the speculative method of production, regulated on behalf of society only by the free competition of private enterprises) by a system of collective capital, that is, by a method of production which would introduce a unified (social or 'collective') organ-

ization of national labour, on the basis of collective or common ownership of the means of production by all the members of the society. This collective method of production would remove the present competitive system, by placing under official administration such departments of production as can be managed collectively (socially or co-operatively), as well as the distribution among all of the common produce of all, according to the amount and social utility of the productive labour of each. This represents in the shortest possible formula the aim of the socialism of to-day.' — A. Schäffle, *The Quintessence of Socialism*, pp. 3-4. — 'Socialism, while it may admit the state's right of property over against another state, does away with all ownership, on the part of members of the state, of things that do not perish in the using, or of their own labor in creating material products. Its first and last policy is to prevent the acquisition or exclusive use of capital by any person or association under the control of the state, with the exception, perhaps of articles of luxury or enjoyment procured by the savings of wages. No savings can give rise to what is properly called capital, or means of production in private hands. Communism in its ordinary signification, is a system or form of common life, in which the right of private or family property is abolished by law, mutual consent or vow. Collectivism, which is now used by German as well as by French writers denotes the condition of a community when its affairs especially its industry, is managed in the collective way, instead of the method of separate, individual effort. It has, from its derivation, some advantages over the vague word socialism which may include many varieties of associated or united life.' — T. D. Woolsey *Communism and Socialism*, pp. 1-8.

A. D. 1720-1800. — Origin of Trades Unions in England. — 'A Trade Union, as we understand the term, is a continuous association of wage earners for the purpose of maintaining or improving the conditions of their employment.'

We have, by our definition, expressly excluded from our history any account of the innumerable instances in which the manual workers have formed ephemeral combinations against their social superiors. Strikes are as old as history itself. The ingenious seeker of historical parallels might for instance, find in the revolt, B. C. 1490 of the Hebrew brickmakers in Egypt against being required to make bricks without straw, a curious precedent for the strike of the Stalybridge cotton spinners, A. D. 1892, against the supply of bad material for their work. But we cannot seriously regard, as in any way analogous to the Trade Union Movement of to-day, the innumerable rebellions of subject races, the slave insurrections, and the semi servile peasant revolts of which the annals of history are full.

When, however, we pass from the annals of slavery or serfdom to those of the nominally free citizenship of the mediæval town, we are on more debatable ground. We make no pretence to a thorough knowledge of English town-life in the Middle Ages. But it is clear that there were at all times, alongside of the independent master craftsmen, a number of hired journeymen, who are known to have occasionally combined against their rulers and governors. . . . After detailed consideration of every published instance of a journeyman's fraternity in England, we are fully

convinced that there is as yet no evidence of the existence of any such durable and independent combination of wage-earners against their employers during the Middle Ages. There are certain other cases in which associations, which are sometimes assumed to have been composed of journeymen maintained a continuous existence. But in all these cases the 'Bachelors' Company,' presumed to be a journeymen's fraternity, formed a subordinate department of the masters' guild, by the rulers of which it was governed. It will be obvious that associations in which the employers dispensed the funds and appointed the officers can bear no analogy to modern Trade Unions. The explanation of the tardy growth of stable combination among hired journeymen is, we believe, to be found in the prospects of economic advancement which the skilled handicraftsman still possessed. The apprenticed journeyman in the skilled handicrafts belonged, until comparatively modern times, to the same social grade as his employer, and was, indeed, usually the son of a master in the same or an analogous trade. So long as industry was carried on mainly by small masters, each employing but one or two journeymen, the period of any energetic man's service as a hired wage earner cannot normally have exceeded a few years. . . . Under such a system of industry the journeymen would possess the same prospects of economic advancement that hindered the growth of stable combinations in the ordinary handicrafts, and in this fact may lie the explanation of the striking absence of evidence of any Trade Unionism in the building trades right down to the end of the eighteenth century. When, however, the capitalist builder or contractor began to supersede the master mason, master plasterer, &c., and this class of small entrepreneurs had again to give place to a hierarchy of hired workers, Trade Unions, in the modern sense, began, as we shall see, to arise. We have dwelt at some length upon these ephemeral associations of wage-earners and on the journeymen fraternities of the Middle Ages, because it might plausibly be argued that they were in some sense the predecessors of the Trade Union. But strangely enough it is not in these institutions that the origin of Trade Unionism has usually been sought. For the predecessor of the modern Trade Union, men have turned, not to the mediæval associations of the wage-earners, but to those of their employers—that is to say, the Craft Guilds. . . . The supposed descent of the Trade Unions from the mediæval Craft Guild rests, as far as we have been able to discover, upon no evidence whatsoever. The historical proof is all the other way. In London, for instance, more than one Trade Union has preserved an unbroken existence from the eighteenth century. The Craft Guilds still exist in the City Companies, and at no point in their history do we find the slightest evidence of the branching off from them of independent journeymen's societies. . . . We have failed to discover, either in the innumerable trade pamphlets and broad-sheets of the time, or in the Journals of the House of Commons, any evidence of the existence, prior to 1700, of continuous associations of wage-earners for maintaining or improving the conditions of their employment. And when we remember that during the latter decades of the seventeenth century the employers of labour, and especially the industrial

'companies' or corporations, memorialised the House of Commons on every conceivable grievance which affected their particular trade, the absence of all complaints of workmen's combinations suggests to us that no such combinations existed. In the early years of the eighteenth century we find isolated complaints of combinations 'lately entered into' by the skilled workers in certain trades. As the century progresses we watch the gradual multiplication of these complaints, met by counter accusations presented by organised bodies of workmen. . . . If we examine the evidence of the rise of combinations in particular trades, we see the Trade Union springing, not from any particular institution, but from every opportunity for the meeting together of wage earners of the same trade. Adam Smith remarked that 'people of the same trade seldom meet together, even for merriment and diversion, but the conversation ends in a conspiracy against the public, or in some contrivance to raise prices.' And there is actual evidence of the rise of one of the oldest of the existing Trade Unions out of a gathering of the journeymen 'to take a social pint of porter together.' More often it is a tumultuous strike, out of which grows a permanent organisation. . . . If the trade is one in which the journeymen frequently travel in search of work, we note the slow elaboration of systematic arrangements for the relief of these 'tramps' by their fellow-workers in each town through which they pass, and the inevitable passage of this far-extending tramping society into a national Trade Union. . . . We find that at the beginning of the eighteenth century the typical journeyman tailor in London and Westminster had become a lifelong wage-earner. It is not surprising, therefore, that one of the earliest instances of permanent Trade Unionism that we have been able to discover occurs in this trade. The master tailors in 1720 complain to Parliament that 'the Journeymen Taylors in and about the Cities of London and Westminster, to the number of seven thousand and upwards, have lately entered into a combination to raise their wages and have off working an hour sooner than they used to do, and for the better carrying on their design have subscribed their respective names in books prepared for that purpose, at the several houses of call or resort (being public-houses in and about London and Westminster) where they use; and collect several considerable sums of money to defend any prosecutions against them.' Parliament listened to the masters' complaint, and passed the Act 7, Geo. I. st. 1, c. 13, restraining both the giving and the taking of wages in excess of a stated maximum, all combinations being prohibited. From that time forth the journeymen tailors of London and Westminster have remained in effective though sometimes informal combination, the organisation centring round the fifteen or twenty 'houses of call.'—S. and B. Webb, *The History of Trade-Unionism*, ch. 1.

A. D. 1753-1797.—Mably, Morelly, and the conspiracy of Babouv, in France.—"If Rousseau cannot be numbered among the communistic writers, strictly so called, two of his contemporaries, Mably and Morelly—the first more a dreamer, the second of a more practical spirit—deserve that title. . . . In the social theory of Mably, inequality of condition is the great evil in the world. . . . Mably was a theorist who struck

back from the practical application of his own theories. The establishment of community of goods, and even of equality of fortunes, he dared not advocate. 'The evil,' he says, 'is too inveterate for the hope of a cure.' And so he advised half measures—agrarian laws fixing the maximum of landed estates, and sumptuary laws regulating expenses. . . . Morelly, whose principal works are a communistic poem, called 'The Basiliade' (1753) and 'The Code of Nature' (1755), is called by a French writer one of the most obscure authors of the last century. But he knew what he wanted, and had courage to tell it to others. . . . Morelly's power on subsequent opinion consists in his being the first to put dreams or theories into a code; from which shape it seemed easy to fanatical minds to carry it out into action. His starting-point is that men can be made good or evil by institutions. Private property, or avarice called out by it, is the source of all vice. 'Hence, where no property existed there would appear none of its pernicious consequences.' . . . In 1782, Brissot de Warville invented the phrase, used afterward by Proudhon, *Propriété c'est le vol*. . . . Twelve years afterward a war against the rich began, and such measures as a maximum of property and the abolition of the right to make a will were agitated. But the right of property prevailed, and grew stronger after each new revolution. In 1796 the conspiracy of the Equals, or, as it is generally called, of Babœuf, was the final and desperate measure of a portion of those Jacobins who had been stripped by the fall of Robespierre (in 1794) of political power. It was the last hope of the extreme revolutionists, for men were getting tired of agitations and wanted rest. This conspiracy seems to have been fomented by Jacobins in prison; and it is said that one of them, who was a believer in Morelly and had his work in his hands, expounded its doctrines to his fellow-prisoner Babœuf. When they were set at liberty by an amnesty law, there was a successful effort made to bring together the society or sect of the Equals; but it was found that they were not all of one mind. Babœuf was for thorough measures—for a community of goods and of labor, an equality of conditions and of comforts. . . . There was a secret committee of the society of the Equals, as well as an open society. The latter excited the suspicion of the Directory, and an order was given to suspend its sessions in the Pantheon (or Church of St. Geneviève). The order was executed by Bonaparte, then general of the army of the interior, who dispersed the members and put a seal on the doors of the place of meeting. Next the Equals won over a body of the police into their measures; and, when this force was disbanded by the Directory, the Equals established a committee of public safety. The committee was successful in bringing as many as sixty of the party of the mountain into their ranks, and an insurrection was projected. Seventeen thousand fighting men were calculated upon by the conspirators as at their disposal. But an officer of the army whom they had tried to bring into their plots denounced them to the Directory. The leading conspirators were arrested [1797]. Babœuf and Darthé suffered death, and five others were banished."—T. D. Woolsey, *Communism and Socialism*, pp. 97-104.

A. D. 1774-1875.—The Communities of the Shakers. See SHAKERS.

A. D. 1800-1824.—Robert Owen.—His experiments at New Lanark and his New Harmony Society.—"Whilst in France the hurricane of the Revolution swept over the land, in England a quieter, but not on that account less tremendous, revolution was going on. Steam and the new tool-making machinery were transforming manufacture into modern industry, and thus revolutionising the whole foundation of bourgeois society. . . . With constantly increasing swiftness the splitting-up of society into large capitalists and non-possessing proletarians went on. Between these, instead of the former stable middle-class, an unstable mass of artisans and small shopkeepers, the most fluctuating portion of the population, now led a precarious existence. The new mode of production was, as yet, only at the beginning of its period of ascent; as yet it was the normal, regular method of production—the only one possible under existing conditions. Nevertheless, even then it was producing crying social abuses. . . . At this juncture there came forward as a reformer a manufacturer 29 years old—a man of almost sublime, childlike simplicity of character, and at the same time one of the few born leaders of men. Robert Owen had adopted the teaching of the materialistic philosophers: that man's character is the product, on the one hand, of heredity, on the other, of the environment of the individual during his lifetime, and especially during his period of development. In the industrial revolution most of his class saw only chaos and confusion, and the opportunity of fishing in these troubled waters and making large fortunes quickly. He saw in it the opportunity of putting into practice his favourite theory, and so of bringing order out of chaos. He had already tried it with success, as superintendent of more than 500 men in a Manchester factory. From 1800 to 1829, he directed the great cotton mill at New Lanark, in Scotland, as managing partner, along the same lines, but with greater freedom of action and with a success that made him a European reputation. A population, originally consisting of the most diverse and, for the most part, very demoralised elements, a population that gradually grew to 2,500, he turned into a model colony, in which drunkenness, police, magistrates, lawsuits, poor laws, charity, were unknown. And all this simply by placing the people in conditions worthy of human beings, and especially by carefully bringing up the rising generation. He was the founder of infant schools, and introduced them first at New Lanark. . . . Whilst his competitors worked their people 18 or 14 hours a day, in New Lanark the working-day was only 10½ hours. When a crisis in cotton stopped work for four months, his workers received their full wages all the time. And with all this the business more than doubled in value, and to the last yielded large profits to its proprietors. In spite of all this, Owen was not content. The existence which he secured for his workers was, in his eyes, still far from being worthy of human beings. 'The people were slaves at my mercy.' . . . 'The working part of this population of 2,500 persons was daily producing as much real wealth for society as, less than half a century before, it would have required the working part of a population of 600,000 to create. I asked myself, what became of the difference between the wealth consumed

by 2,500 persons and that which would have been consumed by 600,000? The answer was clear. It had been used to pay the proprietors of the establishment 5 per cent. on the capital they had laid out, in addition to over £800,000 clear profit. And that which held for New Lanark held to a still greater extent for all the factories in England. . . . The newly-created gigantic productive forces, hitherto used only to enrich individuals and to enslave the masses, offered to Owen the foundations for a reconstruction of society, they were destined, as the common property of all, to be worked for the common good of all. Owen's Communism was based upon this purely business foundation, the outcome, so to say, of commercial calculation. Throughout, it maintained this practical character"—F Engels, *Socialism, Utopian and Scientific*, pp. 19-24. Owen's projects "were received with applause at first. 'The Times' spoke of 'his enlightened zeal in the cause of humanity,' the Duke of Kent writes to Owen. 'I have a most sincere wish that a fair trial should be given to your system, of which I have never hesitated to acknowledge myself an admirer.' Lord Brougham sympathised with the propounder of this social scheme, the judicial philosopher Bentham became actually a temporary ally of the 'wilful Welshman,' a committee was appointed, including Ricardo and Sir R. Peel, who recommended Owen's scheme to be tried, it was taken up by the British and Foreign Philanthropic Society for the permanent relief of the working-classes; it was actually presented to Parliament with petitions humbly praying that a Committee of the House might be appointed to visit and report on New Lanark. But the motion was lost. The temporary enthusiasm cooled down. . . . Contemporaneously with royal speeches alluding to the prosperity of trade, and congratulations as to the flourishing appearance of town and country, the voice of Owen is silenced with his declining popularity. It must be remembered also that he had by this time justly incurred the displeasure of the religious public, by the bold and unnecessarily harsh expressions of his ethical and religious convictions. Those who could distinguish the man from his method, who were fully aware of his generous philanthropy, purity of private life, and contempt of personal advancement could make allowance for his rash assertions. The rest, however, turned away with pious horror or silent contempt from one who so fiercely attacked positive creeds, and appeared unnecessarily vehement in his denial of moral responsibility. Owen set his face to the West, and sought new adherents in America, where he founded [1824] a 'Preliminary Society' in 'New Harmony' [see below: A. D. 1805-1824], which was to be the nucleus of his future society. . . . In the following year Owen agreed to a change in the constitution, in favour of communism, under the title of the 'New Harmony Community of Equality.' The settlement enjoyed a temporary prosperity, but soon showed signs of decay, and Owen was destined to meet with as many trials in the new as he had encountered discouragements in the old world."—M. Kaufmann, *Utopias*, ch. 6.

Also in: W. L. Sargant, *Robert Owen and his Social Philosophy.—Life of Robert Owen (anon.)*. A. D. 1800-1875.—Struggle of the Trades Unions in England for a legal existence.—

During the 18th century, "the employers succeeded in passing a whole series of laws, some of them of Draconian severity, designed to suppress combinations of working men. In England they are called the Combination Laws, and culminated in the Act of 40 George III, c. 106, which was passed in 1800 in response to a petition from the employers. It made all trade combinations illegal. . . . The result of this law, which was expressly designed to put an end to strikes altogether, is an instructive example of the usual effect of such measures. The workmen's associations, which had frequently hitherto been formed quite openly, became secret, while they spread through the length and breadth of England. The time when the books of the Union were concealed on the moors, and an oath of secrecy was exacted from its members, is still a living tradition in labour circles. It was a time when the hatred of the workers towards the upper classes and the legislature flourished luxuriantly, while the younger generation of working men who had grown up under the shadow of repressive legislation, became the pillars of the revolutionary Chartist movement. The old struggle against capital assumed a more violent character. . . . It was the patent failure of the Combination Laws which gave the stimulus to the suggestion of repeal soon after 1820," and the repeal was accomplished by the Act of 1824. "The immediate consequence of this Act was the outbreak of a number of somewhat serious strikes. The general public then took fright, and thus the real struggle for the right of combination began after it had received legal recognition. In 1825, the employers rallied and demanded the re-enactment of the earlier laws on the ground that Parliament had carried their repeal with undue precipitation. . . . The Act of 1825 which repealed that of the previous year, was a compromise in which the opponents of free combination had gained the upper hand. But they had been frustrated in their attempt to stamp out the Unions with all the rigour of the law, for the champions of the Act of 1824 were in a position to demonstrate that the recognition of combination had already done something to improve the relations between capital and labour. It had at least done away with that secrecy which in itself constituted a danger to the State, and now that the Unions were openly avowed, their methods had become less violent. Nevertheless, the influence of the manufacturers strongly predominated in framing the Bill. . . . The only advance on the state of things previous to 1824 which had been secured was the fundamental point that a combination of working men was not in itself illegal—though almost any action which could rise out of such a combination was prohibited. Yet it was under the Act of 1825 that the Trade Unions grew and attained to that important position in which we find them at the beginning of the seventies. Here was emphatically a movement which the law might force into illegal channels, but could not suppress. . . . The most serious danger that the Trade Unions encountered was in the course of the sixties. Under the leadership of one Broadhead, certain Sheffield Unions had entered on a course of criminal intimidation of non-members. The general public took their action as indicating the spirit of Trade Unions generally. In point of fact, the workmen employed in the

Sheffield trade were in a wholly exceptional position. . . . But both in Parliament and the Press it was declared that the occurrences at Sheffield called for more stringent legislation and the suppression of combinations of working men . . . But times had changed since 1825. The Unions themselves called for the most searching inquiry into their circumstances and methods, which would, they declared, prove that they were in no way implicated in such crimes as had been committed in Sheffield. The impulse given by Thomas Carlyle had raised powerful defenders for the workmen, first among whom we may mention the positivist Frederic Harrison, and Thomas Hughes, the co operator. . . . The preliminaries to the appointment of the Commission of 1867 revealed a change in the attitude of the employers, especially the more influential of them, which marked an enormous advance on the debates of 1824 and 1825. . . . The investigation of the Commission of 1867-1869 were of a most searching character, and their results are contained in eleven reports. The Unions came well through the ordeal, and it was shown that the outrages had been confined to a few Unions, for the most part of minor importance. It further appeared that where no combination existed the relations between employers and hands were not more friendly, while the position of the workers was worse and in some cases quite desperate. The report led up to proposals for the legislation of Trade Unions, and to the legislation of 1871-1876, which was supported by many influential employers. The attitude of Parliament had changed with amazing rapidity. . . . The Trade Union Acts of 1871 and 1876 give all Unions, on condition that they register their rules, the same rights as were already enjoyed by the Friendly Societies in virtue of earlier legislation, i.e. the rights of legal personality. They can sue and be sued, possess real and personal estate, and can proceed summarily against their officers for fraudulent conduct. They also possess facilities for the transfer of investments to new trustees. The Act of 1871 was extended by that of 1876, framed expressly with the concurrence of the Trade Union leaders. The working men, now that they are left to conduct their meetings in any way they choose, have gradually developed that sober and methodical procedure which amazes the Continental observer. . . . At Common Law, any action of Trade Unionists to raise wages seemed liable to punishment as conspiracy, on the ground that it was directed against the common weal. The course run by the actual prosecutions did, indeed, prevent this doctrine from ever receiving the sanction of a sentence expressly founded on it, but it gathered in ever heavier thunders over the heads of the Unions, and its very vagueness gave it the appearance of a deliberate persecution of one class of society in the interests of another. The Act of 1871 first brought within definite limits the extreme penalties that could be enforced against Trade Unionists either at Statute or Common Law. . . . By the Conspiracy and Protection of Property Act of 1875 the workmen's economic aims were at last recognised on precisely the same footing as those of other citizens."—G. von Schulze-Gaevernitz, *Social Peace*, pp. 86-102.

Also see: Le Comte de Paris, *The Trades' Unions of England*.—W. Trant, *Trade Unions*.—National Association for the Promotion of So-

cial Science, *Rep't of Committee on Societies and Strikes*, 1860.

A. D. 1805-1827.—George Rapp and the Harmony Society.—Robert Owen and the Community at New Harmony.—The "Harmony Society" was first settled in Pennsylvania, on a tract of land about twenty five miles north of Pittsburgh, in 1805, by George Rapp, the leader of a religious congregation in Germany which suffered persecution there and sought greater freedom in America. From the beginning, they agreed "to throw all their possessions into a common fund, to adopt a uniform and simple dress and style of house, to keep thenceforth all things in common, and to labor for the common good of the whole body. . . . At this time they still lived in families, and encouraged, or at any rate did not discourage, marriage." But in 1807 they became persuaded that "it was best to cease to live in the married state. . . . Thenceforth no more marriages were contracted, and no more children were born. A certain number of the younger people, feeling no vocation for a celibate life, at this time withdrew from the society." In 1814 and 1815 the society sold its property in Pennsylvania and removed to a new home in Posey County, Indiana, on the Wabash, where 30,000 acres of land were bought for it. The new settlement received the name of "Harmony." But this in its turn was sold, in 1824, to Robert Owen, for his New Lanark colony, which he planted there, under the name of the "New Harmony Community," and the Rappists returned eastward, to establish themselves at a lovely spot on the Ohio, where their well-known village called "Economy" was built. "Once it was a busy place, for it had cotton, silk, and woollen factories, a brewery, and other industries, but the most important of these have now [1874] ceased. . . . Its large factories are closed, for its people are too few to man them; and the members [numbering 110 in 1874, mostly aged] think it wiser and more comfortable for themselves to employ labor at a distance from their own town. They are peculiarly interested in coal mines, in saw mills, and oil wells, and they control manufactories at Beaver Falls—notably a cutlery shop. . . . The society is reported to be worth from two to three millions of dollars."—C. Nordhoff, *The Communist Societies of the U S*, pp. 63-91.—At the settlement in Indiana, "on the departure of the Rappites, persons favorable to Mr Owen's views came flocking to New Harmony (as it was thenceforth called) from all parts of the country. Tidings of the new social experiment spread far and wide. . . . In the short space of six weeks from the commencement of the experiment, a population of 800 persons was drawn together, and in October 1825, the number had increased to 900." At the end of two years, in June, 1827, Mr. Owen seems to have given up the experiment and departed from New Harmony. "After his departure the majority of the population also removed and scattered about the country. Those who remained returned to individualism, and settled as farmers and mechanics in the ordinary way. One portion of the estate was owned by Mr. Owen, and the other by Mr. Maclure. They sold, rented, or gave away the houses and lands, and their heirs and assigns have continued to do so."—J. H. Noyes, *Hist. of American Socialisms*, ch. 4.

A. D. 1816-1886.—The modern Co-operative movement in England.—“The co-operative idea as applied to industry existed in the latter part of the last century. Ambelakia was almost a co-operative town, as may be read in David Urquhart's ‘Turkey and its Resources.’ So vast a municipal partnership of industry has never existed since. The fishers on the Cornish coast carried out co-operation on the sea, and the miners of Cumberland dug ore on the principle of sharing the profits. The plan has been productive of contentment and advantage. Gruyère is a co-operative cheese, being formerly made in the Jura mountains where the profits were equitably divided among the makers. In 1777, as Dr Langford relates in his ‘Century of Birmingham Life,’ the tailors of that enterprising town set up a co-operative workshop, which is the earliest in English record. In France an attempt was made by Babeuf in 1796, to establish a despotism of justice and equality by violence, after the manner of Richelieu, whose policy taught the French revolutionists that force might be a remedy. Contemporaneous with the French revolutionists we had Shute Barrington Bishop of Durham, who surpassed all other bishops in human sympathy and social sagacity. He established at Mongewell, in Oxfordshire, the first known co-operative store, and he, Count Rumford, and Sir Thomas Bernard published in 1795, and for many years after, plans of co-operative and social life, far exceeding in variety and thoroughness any in the minds of persons now living. ‘The only apostle of the social state in England at the beginning of this century,’ Harriet Martineau testifies, ‘was Robert Owen,’ and to him we owe the co-operation of to-day. With him it took the shape of a despotism of philanthropy. . . . The amazing arrangements Mr Owen made at his New Lanark Mills for educating his workpeople, and the large amount of profit which he expended upon their personal comforts, have had no imitators except Godin of Guise, whose palaces of industry are to day the wonder of all visitors. Owen, like Godin, knew how to make manufacturing generosity pay. . . . It was here that Mr. Owen set up a co-operative store on the primitive plan of buying goods and provisions wholesale and selling them to the workmen's families at cost price, he giving store-rooms and paying for the management, to the greater advantage of the industrial purchasers. The benefit which the Lanark weavers enjoyed in being able to buy retail at wholesale prices was soon noised abroad, and clever workmen elsewhere began to form stores to supply their families in the same way. The earliest instance of this is the Economical Society of Sheerness, commenced in 1816, and which is still doing business in the same premises and also in adjacent ones lately erected. . . . These practical co-operative societies with economical objects gradually extended themselves over the land, Mr. Owen with splendid generosity, giving costly publicity to his successes, that others might profit likewise according to their means. His remarkable manufacturing gains set workmen thinking that they might do something in the same way. . . . The co-operative stores now changed their plan. They sold retail at shop charges, and saved the difference between retail and cost price as a fund with which to commence co-operative workshops. In 1830 from 800 to 400 co-opera-

tive stores had been set up in England. There are records of 250 existing, cited in the ‘History of Co-operation in England.’ . . . The Rochdale Society of 1844 was the first which adopted the principle of giving the shareholders 5 per cent. only, and dividing the remaining profit among the customers. There is a recorded instance of this being done in Huddersfield in 1827, but no practical effect arose, and no propagandism of the plan was attempted until the Rochdale co-operators devised the scheme of their own accord, and applied it. They began under the idea of saving money for community purposes and establishing co-operative workshops. For this purpose they advised their members to leave their savings in the store at 5 per cent. interest, and with a view to get secular education, of which there was little to be had in those days, and under the impression that stupidity was against them, they set apart 24 per cent of their profits for the purpose of instruction, education, and propagandism. By selling at retail prices they not only acquired funds, but they avoided the imputation of underselling their neighbours, which they had the good sense and good feeling to dislike. They intended to live, but their principle was ‘to let live.’ By encouraging members to save their dividends in order to accumulate capital, they taught them habits of thrift. By refusing to sell on credit they made no losses, they incurred no expenses in keeping books, and they taught the working classes around them, for the first time, to live without falling into debt. This scheme of equity, thrift, and education constitutes what is called the ‘Rochdale plan.’ The subsequent development of co-operation has been greatly due to the interest which Professor Maurice, Canon Kingsley, Mr Vansittart Neale, Mr Thomas Hughes, and Mr J. M. Ludlow took in it. They promoted successive improvements in the law which gave the stores legal protection, and enabled them to become bankers, to hold land, and allow their members to increase their savings to £200. The members of co-operative societies of the Rochdale type now exceed 900,000, and receive more than 24 millions of profit annually. There are 1,200 stores in operation, which do a business of nearly 80 millions a year, and own share capital of 8 millions. The transactions of their Co-operative Bank at Manchester amount to 16 millions annually. The societies devote to education £22,000 a year out of their profits, and many societies expend important sums for the same purpose, which is not formally recorded in their returns. In the twenty-five years from 1861 to 1886 the co-operators have done business of upwards of 361 millions, and have made for working people a profit of 30 millions. . . . Co-operation in other countries bears no comparison with its rise and progress in England. The French excel in co-operative workshops, the Germans in co-operative banks, England in the organisation of stores. No country has succeeded yet with all three. Italy excels even Germany in co-operative banks. It has, too, some remarkable distributive societies, selling commodities at cost prices, and is now beginning stores on the Rochdale plan. France has many distributive stores, and is likely to introduce the Rochdale type. . . . America . . . is likely to excel in industrial partnerships, and is introducing the English system of co-operation.”—G. J.

Holyoake, *The Growth of Co-operation in England* (Fortnightly Rev., August 1, 1887).—The "Christian Socialism" which arose in England about 1850, under the influence of Frederick D. Maurice, Charles Kingsley, Thomas Hughes, identified itself practically with the co-operative movement.—R. T. Ely, *French and German Socialism*, pp. 249-251.

ALSO IN G. J. Holyoake, *Hist of Co operation in England*.—The same, *Hist of the Rochdale Pioneers*.—B. Jones, *Co-operative Production*.

A. D. 1817-1825.—Saint Simon and Saint Simonism.—"Comte Henri de Saint Simon, the founder of French socialism, was born at Paris in 1760. He belonged to a younger branch of the family of the celebrated duke of that name. His education, he tells us, was directed by D'Alembert. At the age of nineteen he went as volunteer to assist the American colonies in their revolt against Britain. It was not till 1817 that he began, in a treatise entitled 'L'Industrie,' to propound his socialistic views, which he further developed in 'L'Organisateur' (1819), 'Du Système industriel' (1821), 'Catechisme des Industriels' (1823). The last and most important expression of his views is the 'Nouveau Christianisme' (1825). For many years before his death in 1825 Saint Simon had been reduced to the greatest straits. He was obliged to accept a laborious post for a salary of £40 a year, to live on the generosity of a former valet, and finally to solicit a small pension from his family. In 1823 he attempted suicide in despair. It was not till very late in his career that he attached to himself a few ardent disciples. As a thinker Saint Simon was entirely deficient in system, clearness, and consecutive strength. His writings are largely made up of a few ideas continually repeated. But his speculations are always ingenious and original, and he has unquestionably exercised great influence on modern thought, both as the historic founder of French socialism and as suggesting much of what was afterwards elaborated into Comtism. His opinions were conditioned by the French Revolution and by the feudal and military system still prevalent in France. In opposition to the destructive liberalism of the Revolution he insisted on the necessity of a new and positive re organisation of society. So far was he from advocating social revolt that he appealed to Louis XVIII to inaugurate the new order of things. In opposition, however, to the feudal and military system, the former aspect of which had been strengthened by the Restoration, he advocated an arrangement by which the industrial chiefs should control society. In place of the Mediæval Church, the spiritual direction of society should fall to the men of science. What Saint-Simon desired, therefore, was an industrialist State directed by modern science. The men who are best fitted to organise society for productive labour are entitled to bear rule in it. The social aim is to produce things useful to life; the final end of social activity is 'the exploitation of the globe by association.' The contrast between labour and capital, so much emphasised by later socialism, is not present to Saint-Simon, but it is assumed that the industrial chiefs, to whom the control of production is to be committed, shall rule in the interest of society. Later on, the cause of the poor receives greater attention, till in his greatest work, 'The New Christianity,'

it becomes the central point of his teaching, and takes the form of a religion. It was this religious development of his teaching that occasioned his final quarrel with Comte. Previous to the publication of the 'Nouveau Christianisme' Saint Simon had not concerned himself with theology. Here he starts from a belief in God, and his object in the treatise is to reduce Christianity to its simple and essential elements. . . . During his lifetime the views of Saint Simon had little influence, and he left only a very few devoted disciples, who continued to advocate the doctrines of their master, whom they revered as a prophet. . . . The school of Saint-Simon insists strongly on the claims of merit; they advocate a social hierarchy in which each man shall be placed according to his capacity and rewarded according to his works. This is, indeed, a most special and pronounced feature of the Saint-Simon Socialism, whose theory of government is a kind of spiritual or scientific autocracy. . . . With regard to the family and the relation of the sexes the school of Saint Simon advocated the complete emancipation of woman and her entire equality with man"—T. Kirkup, *A History of Socialism* ch 2

A. D. 1832-1847.—Fourier and Fourierism.—"Almost contemporaneously with St. Simon [see above A D 1817-1825] another Frenchman, Charles Fourier, was elaborating a different and, in the opinion of Mill, a more workable scheme of social renovation on Socialistic lines. The work, indeed, in which Fourier's main ideas are embodied, called the 'Théorie des quatre Mouvements,' was published in 1808, long before St. Simon had given his views to the world, but it received no attention until after the discredit of the St. Simonian scheme, beginning in 1832. Association is the central word of Fourier's as of St. Simon's industrial system. Associated groups of from 1 600 to 2,000 persons are to cultivate a square league of ground called the Phalange, or phalanx, and are likewise to carry on all other kinds of industry which may be necessary. The individuals are to live together in one pile of buildings, called the Phalanstery, in order to economize in buildings, in domestic arrangements, cooking, etc., and to reduce distributors' profits, they may eat at a common table or not, as seems good to them; that is, they have life in common, and a good deal in each other's sight, they do not work in common more than is necessary under the existing system; and there is not a community of property. Neither private property, nor inheritance, is abolished. In the division of the produce of industry, after a minimum sufficient for bare subsistence has been assigned to each one, the surplus, deducting the capital necessary for future operations, is to be divided amongst the three great interests of Labour, Capital, and Talent, in the respective proportions of five-twelfths, four-twelfths, and three-twelfths. Individuals, according to their several tastes or aptitudes, may attach themselves to more than one of the numerous groups of labourers within each association. Every one must work: useless things will not be produced; parasitic or unnecessary work, such as the work of agents, distributors, middlemen generally, will not exist in the phalanstery; from all which the Fourierist argues that no one need work excessively. Nor need the work be disagreeable. On the contrary, Fourier has discovered the secret of

making labour attractive Few kinds of labour are intrinsically disagreeable; and if any is unpleasant, it is mostly because it is monotonous or too long continued On Fourier's plan the monotony will vanish, and none need work to excess. Even work regarded as intrinsically repugnant ceases to be so when it is not regarded as dishonourable, or when it absolutely must be done. But should it be thought otherwise, there is one way of compensating such work in the phalanstery—let those who perform it be paid higher than other workers, and let them vary it with work more agreeable, as they will have opportunity of doing in the new community.”—W. Graham, *Socialism, New and Old*, pp 98-100—Fourier died in 1837 After his death the leadership of his disciples, who were still few in number, devolved upon M. Considérant, the editor of ‘La Phalange,’ a journal which had been started during the previous year for the advocacy of the doctrines of the school “The activity of the disciples continued unabated Every anniversary of the birthday of the founder they celebrated by a public dinner In 1838 the number of guests was only 90, in the following year they had increased to 200, and they afterwards rose to more than 1,000. Every anniversary of his death they visited his grave at the cemetery of Montmartre, and decorated it with wreaths of immortelles Upon these solemn occasions representatives assembled from all parts of the world, and testified by their presence to the faith they had embraced In January, 1839, the *Librairie Sociale*, in the Rue de l’École de Médecine, was established, and the works of Fourier and his disciples, with those of other socialist writers, obtained a large circulation. . . . In 1840 ‘La Phalange,’ began to appear, as a regular newspaper, three times a week. Some of its principles began to exercise a powerful influence. Several newspapers in Paris, and throughout the country, demanded social revolution rather than political agitation. The cries of ‘Organisation du Travail,’ ‘Droit au Travail,’ that were now beginning to be heard so frequently in after-dinner toasts, and in the mouths of the populace, were traced back to Fourier. Cabet had already published his ‘Voyage en Icarie’; Louis Blanc was writing in ‘La Revue du Progrès,’ and many other shades of socialism and communism were springing into existence, and eagerly competing for public favour. . . . M. Schneider communicated the theory to his countrymen in Germany, in 1837. The knowledge was farther extended in a series of newspaper articles by M. Gatzkow, in 1842; and separate works treating of the subject were subsequently published by M. Stein and M. Loose. In Spain, he found an active disciple in Don Joachin Abreu; and a plan for realisation was laid before the Regent by Don Manuel de Beloy. In England, Mr. Hugh Doherty was already advocating it in the ‘Morning Star.’ In 1841, his paper appeared with the new name of ‘London Phalanx’; and it was announced that thousands of pounds, and thousands of acres, were at the disposal of the disciples. The Communists of the school of Owen received the new opinions favourably, and wished them every success in their undertaking. In America, Fourier soon obtained followers; the doctrine seems to have been introduced by M. Jean Manesca, who was the secretary of a phalansterian society, estab-

lished in New York so early as 1838. In 1840, no less than 50 German families started from New York, under the leadership of MM. Gaertner and Hempel, both Fourierists, to establish a colony in Texas. They seem to have prospered for a time at least, for their numbers subsequently rose to 200,000. In October of the same year, the first number of the ‘Phalanx’ appeared at Buffalo, in New York State. Mr Albert Brisbane, who had recently returned from Paris, had just published a work on the ‘Social Destiny of Man,’ which is, to a great extent, an abridgment of M. Considérant’s ‘Destinée Sociale’ He became the editor of the ‘Future,’ which replaced the ‘Phalanx,’ and was published at New York. This paper obtained but a small circulation, and Mr. Brisbane thought it advisable to discontinue it, and, in its stead, to purchase a column in the ‘New York Tribune.’ When Mr Brisbane began his propaganda, there was a ‘Society of Friends of Progress’ in existence in Boston. It included among its members some of the most eminent men in the intellectual capital of the New World. . . . A paper called the ‘Dial’ was started, to which Emerson, Parker, and Margaret Fuller contributed Their object was to advocate a community upon the principles of Fourier, but so modified as to suit their own peculiar views The result was the acquisition of Brook Farm. . . . But the influence of Mr. Brisbane was not limited to indirectly inspiring these eccentric experiments It was said that in New York alone, in 1843, there were three newspapers reflecting the opinions of Fourier, and no less than forty throughout the rest of the States. Besides this, many reviews were occupied in discussing them. The first association in America to call itself a phalanx was Sylvania. It was begun in October, 1843, and lasted for about a year and a half. There were 150 members, and Mr. Horace Greeley’s name appears among the list of its officers; it consisted of 2,800 acres in Pennsylvania. . . . There were thirty four undertaken during the Fourier excitement, but of these we have complete statistics of only four teen. . . . The years 1846-7 proved fatal to most of them Indeed, Mr. Brisbane acknowledged in July, 1847, that only three then survived”—A. J. Booth, *Fourier (Fortnightly Rev., Dec., 1872)*—“Horace Greeley, under date of July 1847, wrote to the ‘People’s Journal’ the following ‘As to the Associationists (by their adversaries termed “Fourierites”), with whom I am proud to be numbered, their beginnings are yet too recent to justify me in asking for their history any considerable space in your columns. Briefly, however, the first that was heard in this country of Fourier and his views (beyond a little circle of perhaps a hundred persons in two or three of our large cities, who had picked up some notion of them in France or from French writings), was in 1840, when Albert Brisbane published his first synopsis of Fourier’s theory of industrial and household Association. Since then the subject has been considerably discussed, and several attempts of some sort have been made to actualize Fourier’s ideas, generally by men destitute alike of capacity, public confidence, energy and means. In only one instance that I have heard of was the land paid for on which the enterprise commenced; not one of these vaunted “Fourier Associations” ever had the means of erecting a proper dwelling for 40

many as three hundred people, even if the land had been given them. Of course the time for paying the first installment on the mortgage covering their land has generally witnessed the dissipation of their sanguine dreams. Yet there are at least three of these embryo Associations still in existence; and, as each of these is in its third or fourth year, they may be supposed to give some promise of vitality. They are the North American Phalanx, near Leedsville, New Jersey; the Trumbull Phalanx, near Braceville, Ohio, and the Wisconsin Phalanx, Ceresco, Wisconsin. Each of these has a considerable domain nearly or wholly paid for, is improving the soil, increasing its annual products, and establishing some branches of manufactures. Each, though far enough from being a perfect Association, is animated with the hope of becoming one, as rapidly as experience, time and means will allow. Of the three Phalanxes thus mentioned as the rear-guard of Fourierism, one—the Trumbull—disappeared about four months afterward (very nearly at the time of the dispersion of Brook Farm), and another—the Wisconsin—lasted only a year longer, leaving the North American alone for the last four years of its existence.—J. H. Noyes, *History of American Socialisms*, ch. 40

ALSO IN: R. Brisbane *Albert Brisbane, a Mental Biography*

A. D. 1839-1894.—Proudhon and his doctrines of Anarchism.—The Individualistic and Communist Anarchists of the present generation.—“Of the Socialistic thinkers who serve as a kind of link between the Utopists and the school of the Socialism of historical evolution, or scientific Socialists, by far the most noteworthy figure is Proudhon, who was born at Besançon in 1809. By birth he belonged to the working class, his father being a brewer's cooper, and he himself as a youth followed the occupation of cowherding. In 1838, however, he published an essay on general grammar, and in 1839 he gained a scholarship to be held for three years, a gift of one Madame Suard to his native town. The result of this advantage was his most important though far from his most voluminous work, published the same year as the essay which Madame Suard's scholars were bound to write. It bore the title of ‘What is Property?’ (*Qu'est-ce que la propriété?*) his answer being Property is Robbery (*La propriété est le vol*). As may be imagined, this remarkable essay caused much stir and indignation, and Proudhon was censured by the Besançon Academy for its production, narrowly escaping a prosecution. In 1841 he was tried at Besançon for a letter he wrote to Victor Considérant, the Fourierist, but was acquitted. In 1846 he wrote his ‘*Philosophie de la Misère*’ (Philosophy of Poverty), which received an elaborate reply and refutation from Karl Marx. In 1847 he went to Paris. In the Revolution of 1848 he showed himself a vigorous controversialist, and was elected Deputy for the Seine. . . . After the failure of the revolution of '48, Proudhon was imprisoned for three years, during which time he married a young woman of the working class. In 1858 he fully developed his system of ‘Mutualism’ in his last work, entitled ‘Justice in the Revolution and the Church.’ In consequence of the publication of this book he had to retire to Brussels, but was amnestied in 1860, came back to France and died

at Passy in 1865.”—W. Morris and E. B. Bax, *Socialism, its Growth and Outcome*, ch. 18.—“In anarchism we have the extreme antithesis of socialism and communism. The socialist desires so to extend the sphere of the state that it shall embrace all the more important concerns of life. The communist, at least of the older school, would make the sway of authority and the routine which follows therefrom universal. The anarchist, on the other hand, would banish all forms of authority and have only a system of the most perfect liberty. The anarchist is an extreme individualist. . . . Anarchism, as a social theory, was first elaborately formulated by Proudhon. In the first part of his work, ‘What is Property?’ he briefly stated the doctrine and gave it the name ‘anarchy,’ absence of a master or sovereign. In that connection he said, ‘In a given society the authority of man over man is inversely proportional to the stage of intellectual development which that society has reached. . . . Property and royalty have been crumbling to pieces ever since the world began. As man seeks justice in equality, so society seeks order in anarchy.’ About twelve years before Proudhon published his views Josiah Warren reached similar conclusions in America. But as the Frenchman possessed the originality necessary to the construction of a social philosophy, we must regard him as altogether the chief authority upon scientific anarchism. . . . Proudhon's social ideal was that of perfect individual liberty. Those who have thought him a communist or socialist have wholly mistaken his meaning. . . . Proudhon believed that if the state in all its departments were abolished, if authority were eradicated from society, and if the principle of laissez faire were made universal in its operation, every form of social ill would disappear. According to his views men are wicked and ignorant because, either directly or indirectly, they have been forced to be so; it is because they have been subjected to the will of another, or are able to transfer the evil results of their acts to another. If the individual, after reaching the age of discretion, could be freed from repression and compulsion in every form and know that he alone is responsible for his acts and must bear their consequences, he would become thrifty, prudent, energetic; in short he would always see and follow his highest interests. He would always respect the rights of others; that is, act justly. Such individuals could carry on all the great industrial enterprises of to-day either separately or by voluntary association. No compulsion, however, could be used to force one to fulfil a contract or remain in an association longer than his interest dictated. Thus we should have a perfectly free play of enlightened self-interests, equitable competition, the only natural form of social organization. . . . Proudhon's theory is the sum and substance of scientific anarchism. How closely have the American anarchists adhered to the teachings of their master? One group, with its centre at Boston and with branch associations in a few other cities, is composed of faithful disciples of Proudhon. They believe that he is the leading thinker among those who have found the source of evil in society and the remedy therefor. They accept his analysis of social phenomena and follow his lead generally, though not implicitly. They call themselves Individualistic Anarchists, and claim to

be the only class who are entitled to that name. They do not attempt to organize very much, but rely upon 'active individuals, working here and there all over the country.' It is supposed that they may number in all some five thousand adherents in the United States. . . . They, like Proudhon, consider the government of the United States to be as oppressive and worthless as any of the European monarchies. Liberty prevails here no more than there. In some respects the system of majority rule is more obnoxious than that of monarchy. It is quite as tyrannical, and in a republic it is more difficult to reach the source of the despotism and remove it. They regard the entire machinery of elections as worthless and a hindrance to prosperity. They are opposed to political machines of all kinds. They never vote or perform the duties of citizens in any way, if it can be avoided. . . . Concerning the family relation, the anarchists believe that civil marriage should be abolished and 'autonomous' marriage substituted. This means that the contracting parties should agree to live together as long as it seems best to do so, and that the partnership should be dissolved whenever either one desires it. Still, they would give the freest possible play to love and honor as restraining motives. . . . The Individualistic Anarchists . . . profess to have very little in common with the Internationalists. The latter are Communist Anarchists. They borrow their analysis of existing social conditions from Marx, or more accurately from the 'communist manifesto' issued by Marx and Engels in 1847. In the old International Workingmen's association they constituted the left wing, which, with its leader, Bakunine, was expelled in 1872. Later the followers of Marx, the socialists proper, disbanded, and since 1883 the International in this country has been controlled wholly by the anarchists. Their views and methods are similar to those which Bakunine wished to carry out by means of his Universal Alliance, and which exist more or less definitely in the minds of Russian Nihilists. Like Bakunine, they desire to organize an international revolutionary movement of the laboring classes, to maintain it by means of conspiracy and, as soon as possible, to bring about a general insurrection. In this way, with the help of explosives, poisons and murderous weapons of all kinds, they hope to destroy all existing institutions, ecclesiastical, civil and economic. Upon the smoking ruins they will erect the new and perfect society. Only a few weeks or months will be necessary to make the transition. During that time the laborers will take possession of all lands, buildings, instruments of production and distribution. With these in their possession, and without the interposition of government, they will organize into associations or groups for the purpose of carrying on the work of society."—H. L. Osgood, *Scientific Anarchism (Political Science Quarterly, March, 1889)*.

Also in: F. Dubois, *The Anarchist Peril*.

A. D. 1840-1848.—Louis Blanc and his scheme of State-aided Co-operation.—"St. Simonism would destroy individual liberty, would weight the State with endless responsibilities, and the whole details of production, distribution, and transportation. It would besides be a despotism if it could be carried out, and not a beneficent despotism, considering the weakness and imperfection of men. So objected

Louis Blanc to St. Simonism, in his 'Organisation du Travail' (1840), whilst bringing forward a scheme of his own, which, he contends, would be at once simple, immediately applicable, and of indefinite extensibility; in fact a full and final solution of the Social Problem. The large system of production, the large factory and workshop, he saw was necessary. Large capital, too, was necessary, but the large capitalist was not. On the contrary, capitalism—capital in the hands of private individuals, with, as a necessary consequence, unbounded competition, was ruinous for the working classes, and not good for the middle classes, including the capitalists themselves, because the larger capitalists, if sufficiently astute or unscrupulous, can destroy the smaller ones by under selling, as in fact they constantly did. His own scheme was what is now called co-operative production, with the difference that instead of voluntary effort, he looked to the State to give it its first motion, by advancing the capital without interest, by drawing up the necessary regulations, and by naming the hierarchy of workers for one year, after which the co-operative groups were to elect their own officers. He thought that if a number of these co-operative associations were thus launched State aided in each of the greater provinces of industry, they could compete successfully with the private capitalist, and would beat him within no very long time. By competition he trusted to drive him out in a moderate time, and without shock to industry in general. But having conquered the capitalist by competition, he wished competition to cease between the different associations in any given industry, as he expressed it, he would 'aval himself of the arm of competition to destroy competition'. . . . The net proceeds each year would be divided into three parts: the first to be divided equally amongst the members of the association, the second to be devoted partly to the support of the old, the sick, the infirm, partly to the alleviation of crises which would weigh on other industries, the third to furnish 'instruments of labour' to those who might wish to join the association. . . . Capitalists would be invited into the associations, and would receive the current rate of interest at least, which interest would be guaranteed to them out of the national budget; but they would only participate in the net surplus in the character of workers. . . . Such was the scheme of Louis Blanc, which, in 1848, when member of the Provisional Government in France, he had the opportunity, rarely granted to the social system-maker, of partially trying in practice. He was allowed to establish a number of 'associations of working men by the aid of Government subsidies. The result did not realize expectations. After a longer or shorter period of struggling, every one of the associations failed; while, on the other hand, a number of co-operative associations founded by the workmen's own capital, as also some industrial partnerships founded by capitalists, on Louis Blanc's principle of distribution of the net proceeds, were successful. . . . I do not refer to the 'ateliers nationaux,' [see FRANCE: A. D. 1848] which were not countenanced by Louis Blanc; but to certain associations of working men who received advances from the Government on the principle advocated in his book. There were not many of these at first. L. Blanc congratulated himself on being able

to start a few: after the second rising the Government subsidized fifty six associations, all but one of which had failed by 1875"—W. Graham, *Socialism, New and Old*, ch 8, sect 5, with footnote.—"In 1848 the Constituent Assembly voted, in July, that is, after the revolution of June, a subsidy of three millions of francs in order to encourage the formation of working men's associations. Six hundred applications, half coming from Paris alone, were made to the commission entrusted with the distribution of the funds, of which only fifty six were accepted. In Paris, thirty associations, twenty-seven of which were composed of working men, comprising in all 434 associates, received 890,500 francs. Within six months, three of the Parisian associations failed, and of the 434 associates, seventy four resigned, fifteen were excluded, and there were eleven changes of managers. In July, 1851, eighteen associations had ceased to exist. One year later, twelve others had vanished. In 1865 four were still extant, and had been more or less successful. In 1875 there was but a single one left, 'that of the file cutters, which, as Citizen Finance remarked, was unrepresented at the Congress'"—E. de Laveleye, *The Socialism of To-day*, ch 5, footnote.

ALSO IN L. Blanc, 1848 *Historical Revelations*, ch 5-9, and 19.

A. D. 1840-1883.—**Icaria.**—In 1840, Étienne Cabet published in France an Utopian romance, the "Voyage en Icarie," which awakened remarkable interest, very quickly. He described in this romance an ideal community, and eight years later, having continued the propagation of his social theories in the meantime, he undertook to carry them into practice. A tract of land was secured in Texas, and in February, 1848, sixty nine emigrants—the advance guard of what promised to be a great army of Icarians—set sail from Havre for New Orleans. They were followed during the year by others—a few hundreds in all, but even before the later comers reached New Orleans the pioneers of the movement had abandoned their Texas lands, disappointed in all their expectations and finding themselves utterly unprepared for the work they had to do, the expenditures they had to make, and the hardships they had to endure. They retreated to New Orleans and were joined there by Cabet. It happened that the Morinoas, at this time, were deserting their town of Nauvoo, in Illinois, and were making their hejira to Salt Lake City. Cabet struck a bargain with the retreating disciples of Joseph Smith, which gave his community a home ready made. The followers who adhered to him were conveyed to Nauvoo in the spring, but two hundred more gave up the socialistic experiment, and either remained at New Orleans or returned to France. For a few years the colony was fairly prosperous at Nauvoo. Good schools were maintained. "Careful training in manners and morals, and in Icarian principles and precepts, is work with which the schools are especially charged. The printing office is a place of great activity. Newspapers are printed in English, French and German. Icarian school-books are published. . . . A library of 3,000 or 6,000 volumes, chiefly standard French works, seems to be much patronized. . . . Frequent theatrical entertainments, social dances, and lectures are common means of diversion. . . . These families . . . are far

from the condition of the happy Icarians of the 'Voyage,' but considering the difficulties they have encountered they must be accredited with having done remarkably well." Dissensions arose however. In 1856 Cabet found himself opposed by a majority of the community. In November of that year he withdrew, with about 180 adherents, and went to St Louis where he died suddenly, a few days after his arrival. Those who had accompanied him settled themselves upon an estate called Cheltenham, six miles west of St Louis, but they did not prosper, and were dispossessed, by the foreclosure of a mortgage, in 1864, and the last of the community was dispersed. The section left at Nauvoo held no title to lands there, after Cabet separated from them, and were forced to remove in 1860. They established themselves on a tract of land in Adams county, southwestern Iowa, and there Icaria, in a slender and modest form, has been maintained, through many vicissitudes, to the present day. A new secession, occurring 1879-83, sent forth a young colony which settled at Cloverdale, California, and took the name of the Icaria Speranza Community, borrowing the name "Speranza" from another Utopian romance by Pierre Leroux.—A. Shaw, *Icaria*.

A. D. 1841-1847.—**Brook Farm.**—On the 29th day of September, 1841, articles of association were made and executed which gave existence to an Association bearing the name and style of "The Subscribers to the Brook Farm Institute of Agriculture and Education." By the second of these articles, it was declared to be the object of the Association "to purchase such estates as may be required for the establishment and continuance of an agricultural, literary, and scientific school or college, to provide such lands and houses, animals, libraries and apparatus, as may be found expedient or advantageous to the main purpose of the Association." By article six, "the Association guarantees to each shareholder the interest of five per cent annually on the amount of stock held by him in the Association." By article seven, "the shareholders on their part, for themselves, their heirs and assigns, do renounce all claim on any profits accruing to the Association for the use of their capital invested in the stock of the Association, except five per cent interest on the amount of stock held by them." By article eight it was provided that "every subscriber may receive the tuition of one pupil for every share held by him, instead of five per cent interest." The subscribers to these Articles, for shares ranging in amount from \$500 to \$1,500, were George Ripley, Nathaniel Hawthorne, Minot Pratt, Charles A. Dana, William B. Allen, Sophia W. Ripley, Maria T. Pratt, Sarah F. Stearns, Marianne Ripley, and Charles O. Whitmore. "The 'Brook Farm Association for Education and Agriculture' was put in motion in the spring of 1841. There was no difficulty in collecting a company of men and women large enough to make a beginning. One third of the subscriptions was actually paid in. Mr. Ripley pledged his library for four hundred dollars of his amount. With the sum subscribed a farm of a little less than two hundred acres was bought for ten thousand five hundred dollars, in West Roxbury, about nine miles from Boston. The site was a pleasant one, not far from Theodore Parker's meeting-house in Spring Street, and in close vicinity to some of the most

wealthy, capable, and zealous friends of the enterprise. It was charmingly diversified with hill and hollow, meadow and upland. . . . Later experience showed its unfitness for lucrative tillage, but for an institute of education, a semi-aesthetic, humane undertaking, nothing could be better. This is the place to say, once for all, with the utmost possible emphasis, that Brook Farm was not a 'community' in the usual sense of the term. There was no element of 'socialism' in it. There was about it no savor of antinomianism, no taint of pessimism, no aroma, however faint, of nihilism. It was wholly unlike any of the 'religious' associations which had been established in generations before, or any of the atheistic or mechanical arrangements which were attempted simultaneously or afterwards. . . . The institution of Brook Farm, though far from being 'religious' in the usual sense of the word, was enthusiastically religious in spirit and purpose. . . . There was no theological creed, no ecclesiastical form, no inquisition into opinions, no avowed reliance on superhuman aid. The thoughts of all were heartily respected; and while some listened with sympathy to Theodore Parker, others went to church nowhere, or sought the privileges of their own communion. . . . A sympathizing critic published in the 'Dial' (January, 1842) an account of the enterprise as it then appeared. . . . 'They have bought a farm in order to make agriculture the basis of their life, it being the most direct and simple in relation to nature. . . . The plan of the Community, as an economy, is, in brief, this: for all who have property to take stock, and receive a fixed interest thereon; then to keep house or board in common, as they shall severally desire, at the cost of provisions purchased at wholesale, or raised on the farm, and for all to labor in community and be paid at a certain rate an hour, choosing their own number of hours and their own kind of work. With the results of this labor and their interest they are to pay their board, and also purchase whatever else they require, at cost, at the warehouses of the community, which are to be filled by the community as such. To perfect this economy, in the course of time they must have all trades and all modes of business carried on among themselves, from the lowest mechanical trade which contributes to the health and comfort of life, to the finest art which adorns it with food or drapery for the mind. All labor, whether bodily or intellectual, is to be paid at the same rate of wages, on the principle that, as the labor becomes merely bodily, it is a greater sacrifice to the individual laborer to give his time to it.' . . . The daily life at Brook Farm was, of course, extremely simple, even homely. . . . There was at no time too much room for the one hundred and fifty inmates. . . . The highest moral refinement prevailed in all departments. In the morning, every species of industrial activity went on. In the afternoon, the laborers changed their garments and became teachers, often of abstruse branches of knowledge. The evenings were devoted to such recreations as suited the taste of the individual. The farm was never thoroughly tilled, from the want of sufficient hands. A good deal of hay was raised, and milk was produced from a dozen cows. . . . Some worked all day in the field, some only a few hours, some none at all, being otherwise em-

ployed, or by some reason disqualified. The most cultivated worked the hardest. . . . The serious difficulties were financial. . . . As early as 1843 the wisdom of making changes in the direction of scientific arrangement was agitated; in the first months of 1844 the reformation was seriously begun," and the model of the new organization was Fourier's "Phalanx." "The most powerful instrument in the conversion of Brook Farm was Mr. Albert Brisbane. He had studied the system [of Fourier] in France, and made it his business to introduce it here. . . . In March, 1845, the Brook Farm Phalanx was incorporated by the Legislature of Massachusetts. The Constitution breathes a spirit of hope which is pathetic at this distance of time. . . . The publication of the Constitution was followed in the summer by 'The Harbinger,' which became the leading journal of Fourierism in the country. The first number appeared on June 14th. . . . Its list of contributors was about the most remarkable ever presented. Besides Ripley, Dwight, Dana, and Rykman, of Brook Farm, there were Brisbane, Channing, Curtis [George W., who had lived at Brook Farm for two years], Cranch, Godwin, Greeley, Lowell, Whittier, Story, Higginson, to say nothing of gentlemen less known. 'The Harbinger' lived nearly four years, a little more than two at Brook Farm, less than two in New York. The last number was issued on the 10th of February, 1849. . . . It is unnecessary to speculate on the causes of the failure at Brook Farm. There was every reason why it should fail, there was no earthly, however much heavenly reason there may have been, why it should succeed." In August, 1847, a meeting of stockholders and creditors authorized the transfer of the property of the Brook Farm Phalanx to a board of three trustees, "for the purpose and with the power of disposing of it to the best advantage of all concerned." And so the most attractive of all social experiments came to an end.—O. B. Frothingham, *George Ripley*, ch. 3-4.

A. D. 1842-1889.—Profit-sharing experiments.—"Profit sharing was first practised systematically by M. Leclaire, a Parisian house-painter and decorator. Beginning to admit his workmen to participation in the profits of his business in 1842, he continued the system, with modifications and developments, until his death in 1872. His financial success was signal. It was not due to mere good fortune. Leclaire was a man of high business capacity. . . . In France, the increase in the number of participating firms, from 1855 onwards, has been comparatively steady, the number now [1889] standing between 55 and 60. In Switzerland, the 10 instances, dating ten years back or more, have no followers recorded in the sources of information open to me. This fact may be explained in some degree by the circumstances that Dr. Böhmert's work, the chief authority thus far on this subject, was published in 1878, and that the principal investigations since that time have been concerned mainly with France, England, and the United States. This remark will apply to Germany also; but the prevalence there of socialism has probably been an important reason for the small and slow increase in the number of firms making a trial of the system of participation. . . . In England, the abandonment of their noted trials of industrial partnership by the

Messrs. Briggs and by Fox, Head and Co. in 1874 checked the advance of the scheme to a more general trial; but in the last five years, 7 houses have entered upon the plan. In the United States, the experience of the Messrs. Brewster and Co. exerted a similar influence, but by 1882 6 concerns had introduced profit sharing; these were followed by 11 in 1886, and in 1887 by 12 others. There are, then, at least 29 cases of profit sharing in actual operation at this time [1889] in this country, which began in 1887, 1886, or 1882. As compared with France, Germany, and Switzerland, the United States show a smaller number of cases of long standing, and a considerably larger number of instances of adoption of the system in the last three years [1887-1889]. . . . Not by mere chance, apparently, the two republics of France and the United States show the longest lists of profit sharing firms."—N. P. Gilman, *Profit Sharing*, ch. 9.—See, also, below: 1859-1887—the profit-sharing experiment of M. Godin, at Guise, in France.

A. D. 1843-1874.—Ebenezer and Amana, the communities of the "True Inspiration Congregations."—In 1843 the first detachment of a company of immigrants, belonging to a sect called the "True Inspiration Congregations" which had existed in Germany for more than a century, was brought to America and settled on a tract of land in Western New York, near the city of Buffalo. Others followed, until more than a thousand persons were gathered in the community which they called "Ebenezer." They were a thrifty, industrious, pious people, who believed that their leader, Christian Metz, and some others, were "inspired instruments," through whom Divine messages came to them. These messages have all been carefully preserved and printed. Communism appears to have been no part of their religious doctrine, but practically forced upon them, as affording the only condition under which they could dwell simply and piously together. In 1854 they were "commanded by inspiration" to remove to the West. Their land at Ebenezer was advantageously sold, having been reached by the widening boundaries of Buffalo, and they purchased a large tract in Iowa. The removal was accomplished gradually during the next ten years, and in their new settlement, comprising seven villages, with the common name, Amana, the community is said to be remarkably thriving. In 1874 Amana contained a population of 1,485 men, women and children.—C. Nordhoff, *The Communitist Societies of the United States*, pp. 25-43.

A. D. 1843-1883.—Karl Marx.—His theory of Capital.—His socialistic influence.—"The greatest and most influential name in the history of socialism is unquestionably Karl Marx. . . . Like Ferdinand Lassalle, he was of Jewish extraction. He was born at Treves in 1818, his father being a lawyer in that town; and he studied at Berlin and Bonn, but neglected the specialty of law, which he nominally adopted, for the more congenial subjects of philosophy and history. Marx was a zealous student, and apparently an adherent of Hegelianism, but soon gave up his intention of following an academic career as a teacher of philosophy, and joined the staff of the Rhenish Gazette, published at Cologne as an organ of the extreme democracy. While thus engaged, however, he found that his knowledge of economics required to be enlarged

and corrected, and accordingly in 1843, after marrying the sister of the Prussian Minister, Von Westfalen, he removed to Paris, where he applied himself to the study of the questions to which his life and activity were henceforward to be devoted so entirely. Here also he began to publish those youthful writings which must be reckoned among the most powerful expositions of the early form of German socialism. With Arnold Ruge he edited the 'Deutsch-Französische Jahrbücher.' In 1845 he was expelled from Paris and settled in Brussels, where he published his 'Discours sur le Libre Échange,' and his criticism of Proudhon's 'Philosophie de la Misère,' entitled, 'Misère de la Philosophie.' In Paris he had already met Friedrich Engels, who was destined to be his lifelong and loyal friend and companion-in-arms, and who in 1845 published his important work, 'The Condition of the Working Class in England.' The two friends found that they had arrived at a complete identity of opinion; and an opportunity soon occurred for an emphatic expression of their common views. A society of socialists, a kind of forerunner of the International, had established itself in London, and had been attracted by the new theories of Marx and the spirit of strong and uncompromising conviction with which he advocated them. They entered into relation with Marx and Engels; the society was re-organised under the name of the Communist League; and a congress was held, which resulted (1847) in the framing of the 'Manifesto of the Communist Party,' which was published in most of the languages of Western Europe, and is the first proclamation of that revolutionary socialism armed with all the learning of the nineteenth century, but expressed with the fire and energy of the agitator, which in the International and other movements has so startled the world. During the revolutionary troubles in 1848 Marx returned to Germany, and along with his comrades, Engels, Wolff, &c., he supported the most advanced democracy in the 'New Rhenish Gazette.' In 1849 he settled in London, where he spent his after-life in the elaboration of his economic views and in the realisation of his revolutionary programme. During this period he published 'Zur Kritik der politischen Oekonomie' (1859), and the first volume of his great work on capital, 'Das Kapital' (1867). He died in London, March 14, 1883."—T. Kirkup, *A History of Socialism*, ch. 7.—"As to the collectivist creed, Marx looks upon history as ruled by material interests. He borrows from Hegel the idea of development in history, and sees in the progress of civilization merely the development of economic production, which involves a conflict of classes. The older socialists were idealists, and constructed a perfect social system. Marx simply studies economic changes, and their effects on the conflict of classes, as a basis for predicting the future. Starting from the principle that there are no permanent economic laws, but merely transitory phases, a principle denied by the modern French economists, he does not criticise but explains our modern capitalistic industrial system, and its effects on society. Formerly, says Engels, an artisan owned his tools and also the product of his labor. If he chose to employ wage earners, these were merely apprentices, and worked not so much for wages, but in order to learn the trade. All this is changed by

the introduction of capital and the modern industrial system Marx explains the origin of capital by saying that it was formerly the result of conquest, the pillage of peasants, and of colonies, and the secularization of church property. However, he does not hold the present capitalists to be robbers. He does not deal with the capitalist but with capital. His primary theory then is that profit on capital, on which the possibility of accumulating wealth depends, is due to the fact that the laborer does not receive the entire product of his labor as his reward, but that the capitalist takes the lion's share. Under the old industrial system, the laborer's tools, his means of production, belonged to him. Now they are owned by the capitalist. Owing to the improvement of machinery, and the invention of steam-power, the laborer can no longer apply his energy in such a way as to be fully remunerated. He now must sell his muscular energy in the market. The capitalist who buys it offers him no just reward. He gives the laborers only a part of the product of his labors, pocketing the remainder as interest on capital, and returns for risks incurred. The laborer is cheated out of the difference between his wages and the full product of his labor, while the capitalist's share is increased, day by day, by this stolen amount. 'Production by all, distribution among a few.' This is the gist of Marx's theories. Capital is not the result of intelligent savings. It is simply an amount of wealth appropriated by the capitalist from the laborer's share in his product."—J. Bourdeau, *German Socialism* (*N. Engländer and Yale Rev.*, Sept., 1891, tr. from *Revue des Deux Mondes*).—"The principal lever of Marx against the present form of industry, and of the distribution of its results, is the doctrine that value—that is, value in exchange—is created by labor alone. Now this value, as ascertained by exchanges in the market or measured by some standard, does not actually all go to the laborer, in the shape of wages. Perhaps a certain number of yards of cotton cloth, for instance, when sold, actually pay for the wages of laborers and leave a surplus, which the employer appropriates. Perhaps six hours of labor per diem might enable the laborer to create products enough to support himself and to rear up an average family, but at present he has to work ten hours for his subsistence. Where do the results of the four additional hours go? To the employer, and the capitalist from whom the employer borrows money, or to the employer who also is a capitalist and invests his capital in his works, with a view to a future return. The laborer works, and brings new workmen into the world, who in turn do the same. The tendency of wages being toward an amount just sufficient for the maintenance of the laborer, there is no hope for the future class of laborers. Nor can competition or concurrence help the matter. A concurrence of capitalists will tend to reduce wages to the minimum, if other conditions remain as they were before. A concurrence of laborers may raise wages above the living point for a while; but these fall again, through the stimulus which high wages give to the increase of population. A general fall of profits may lower the price of articles used by laborers; but the effect of this is not to add in the end to the laborer's share. He can live at less expense, it is true, but he will need and

will get lower wages. Thus the system of labor and capital is a system of robbery. The capitalist is an 'expropriator' who must be expropriated, as Marx expresses it. A just system can never exist as long as wages are determined by free contract between laborers and employers, that is, as long as the means of carrying on production are in private hands. The only cure for the evils of the present industrial system is the destruction of private property—so far, at least, as it is used in production, and the substitution of the state, or of bodies or districts controlled by the state, for the private owner of the means of production. Instead of a number of classes in society, especially instead of a bourgeoisie and a proletariat, there must be but one class, which works directly or indirectly for the state, and receives as wages what the state decides to give to them. The state, it is taken for granted, will give in return for hours of labor as much as can be afforded, consistently with the interests of future labor and with the expenses necessary for carrying on the state system itself."—T. D. Woolsey, *Communism and Socialism*, pp. 162-163.

ALSO IN: K. Marx, *Capital*.

A. D. 1848.—The founding of the Oneida Community.—The Oneida and Wallingford communities of Perfectionists are followers of doctrines taught by one John Humphrey Noyes, a native of Vermont, who began his preaching at Putney, in that state, about 1834. The community at Oneida, in Madison county, New York, was formed in 1848, and had a struggling existence for many years, but gradually several branches of industry, such as the making of traps, travelling bags, and the like, were successfully established, and the community became prosperous. Everything is owned in common, and they extend the community system "beyond property to persons." That is to say, there is no marriage among them, and "exclusiveness in regard to women and children" is displaced by what they claim to be a scientific regulation of the intercourse of the sexes. In the early years of the Oneida Community several other settlements of the followers of Noyes were attempted; but one at Wallingford, Connecticut, is the only survivor.—C. Nordhoff, *The Communist Societies of the U. S.*, pp. 259-293.

ALSO IN: J. H. Noyes, *Hist. of American Socialisms*, ch. 46.

A. D. 1848-1883.—Schulze-Delitzsch and the Co-operative movement in Germany.—"Hermann Schulze was born at Delitzsch, in Prussian Saxony, August 29th, 1808. He studied jurisprudence at Leipzig and Halle, and afterwards occupied judicial posts under the Government, becoming District Judge at Delitzsch in 1841, a position which he held until 1850. In 1848, he was elected to the Prussian National Assembly, and the following year he became a member of the Second Chamber, in which he sat as Schulze Delitzsch, a name which has since adhered to him. Being a member of the Progressist party, he proved a thorn in the Government's flesh, and he was made District Judge at Wreschen, but he returned later to the Prussian Diet, and became also a member of the North German and German Reichstags. For more than thirty years Schulze headed the co-operative movement in Germany, but his self-sacrifice impoverished him, and although his motto as a

social reformer had always been 'Self-help,' as opposed to Lassalle's 'State-help,' he was compelled in his declining years to accept a gift of £7,000 from his friends. Schulze died honoured if not famous on April 29th, 1883. Schulze-Delitzsch is the father of the co-operative movement in Germany. He had watched the development of this movement in England, and as early as 1848 he had lifted up his voice in espousal of co-operative principles in his own country. Though a Radical, Schulze was no Socialist, and he believed co-operation to be a powerful weapon wherewith to withstand the steady advance of Socialistic doctrines in Germany. Besides carrying on agitation by means of platform speaking, he published various works on the subject, the chief of which are, 'Die arbeitenden Klassen und das Associationswesen in Deutschland, als Programm zu einem deutschen Congress,' (Leipzig, 1858), 'Kapitel zu einem deutschen Arbeitercatechismus,' (Leipzig, 1863); 'Die Abschaffung des geschäftlichen Risico durch Herrn Lassalle,' (Berlin, 1865); 'Die Entwicklung des Genossenschaften in einzelnen Gewerbszweigen,' (Leipzig, 1873). Schulze advocated the application of the co-operative principle to other organisations than the English stores, and especially to loan, raw material, and industrial associations. He made a practical beginning at his own home and the adjacent town of Eilenburg, where in 1849 he established two co-operative associations of shoemakers and joiners, the object of which was the purchase and supply to members of raw material at cost price. In 1850 he formed a Loan Association (Vorschussverein) at Delitzsch on the principle of monthly payments, and in the following year a similar association on a larger scale at Eilenburg. For a long time Schulze had the field of agitation to himself, and the consequence was that the more intelligent sections of the working classes took to his proposals readily. Another reason for his success, however, was the fact that the movement was practical and entirely unpolitical. It was a movement from which the Socialistic element was absent, and one in which, therefore, the moneyed classes could safely co-operate. Schulze, in fact, sought to introduce reforms social rather than Socialistic. The fault of his scheme as a regenerative agency was that it did not affect the masses of the people, and thus the roots of the social question were not touched. Schulze could only look for any considerable support to small tradesmen and artisans, to those who were really able to help themselves if shown the way. But his motto of 'Self-help' was an unmeaning gospel to the vast class of people who were not in this happy position. . . . The movement neared a turning point in 1868. In that year Schulze identified himself with the capitalist party at a Congress of German economists, held at Gotha, and he soon began to lose favour with the popular classes. The high-water mark was reached in 1860, at which time the co-operative associations had a membership of 200,000, and the business done amounted to 40,000,000 thalers or about £8,000,000; the capital raised by contribution or loan approaching a third of this sum. In the year 1864 no fewer than 800 Loan and Credit Associations had been established, while in 1861 the number of Raw Material and Productive Associations was 172, and that of Co-operative Stores 66. Possibly the movement might have continued to

prosper, even though Schulze was suspected of sympathy with the capitalists, had no rival appeared on the scene. But a rival did appear, and he was none other than Lassalle.—W. H. Dawson, *German Socialism and Ferdinand Lassalle*, ch. 7.—The co-operative societies in Germany on the Schulze-Delitzsch plan have been regularly organized into an association. "The number of societies in this association increased from 171 in 1859, to 771 in 1864, and was 3,822 in 1885. At the last named date they were distributed thus: loan and credit societies, 1,965; co-operative societies in various branches of trade, 1,146; co-operative store societies, 678; building societies, 33. At the end of 1884 the membership was 1,500,000. Of their own capital, in shares and reserve funds, they possessed 300,000,000 marks; and of borrowed capital 500,000,000 marks"—*Science*, Sept. 9, 1887.

A. D. 1859-1887.—The "Social Palace" of M. Godin at Guise.—The Familistère founded at Guise (Aisne), France, by the late M. Jean Baptiste André Godin, has a world-wide reputation. The Social Palace itself, a marvel of ingenious philanthropy, which realizes successfully some of the characteristic ideas of Fourier, . . . entitles M. Godin to a high place among the social reformers of the 19th century. He was the son of a worker in iron, and even before his apprenticeship had conceived the idea that he was destined to set a great example to the industrial world. . . . The business carried on in the great foundries at Guise is the manufacture of cast iron wares for the kitchen and general house use, and of heating apparatus of various kinds. M. Godin was the first man in France to use cast iron in making stoves, in place of sheet iron, this was but one example of his inventive powers. He began in 1840, with 20 workmen, the manufacture which employed in 1888 over 1,400 at Guise and 300 in the branch establishment at Laeken, in Belgium. From the beginning there was an organization for mutual aid among the workmen, assisted by the proprietor. The Familistère was opened in 1860, but it was not until 1877, owing to the obstacles presented by the French law to the plan which he had in mind, that M. Godin introduced participation by the workmen in the profits of his gigantic establishment. . . . In 1880 the establishment became a joint-stock company with limited liability, and the system of profit sharing was begun which still [1889] obtains there. M. Godin's main idea was gradually to transfer the ownership of the business and of the associated Familistère into the hands of his workmen. . . . No workman is admitted to participation [in the profit-sharing] who is not the owner already of a share. But the facility of purchase is great, and the interest on his stock adds materially to the income of the average workman. M. Godin was gradually disposing of his capital to the workmen up to his death [in 1888], and this process will go on until Madame Godin simply retains the direction of the business. But when this shall have happened, the oldest workmen shall, in like manner, release their shares to the younger, in order to keep the ownership of the establishment in the hands of the actual workers from generation to generation. In this way a true co-operative productive house will be formed within ten or a dozen years. M. Godin's capital in 1880 was 4,600,000 francs; the whole capital of the house

in 1888 had risen to 6,000,000 francs, and of this sum 2,758,500 francs were held by various employees in October, 1887. The organization of the workmen as participators forms quite a hierarchy," at the head of which stand the "associates." "The 'associates' must own at least 500 francs' worth of stock, they must be engaged in work, and have their home in the Familistère, they elect new members themselves. . . . They will furnish Madame Godin's successor from their ranks."—N. P. Gilman, *Profit Sharing*, pp. 173-177.—In April, 1859, M. Godin began to realize the most important of his ideas of social reform, namely, "the substitution for our present isolated dwellings of homes and dwellings combined into Social Palaces, where, to use M. Godin's expressive words, 'the equivalents of riches' that is the most essential advantages which wealth bestows on our common life, may be brought within reach of the mass of the population." In April, 1859, he laid the foundation of the east wing of such a palace, the Familistère of Guise. It was covered in in September of the same year completed in 1860, and fully occupied in the year following. In 1862 the central building was commenced. It was completed in 1864 and occupied in 1865. The offices in front of the east wing were built at the same time as that wing—in 1860. The other appendages of the palace were added in the following order—the nursery and babies' school in 1866, the schools and theatre in 1869, and the baths and wash-houses in 1870. The west wing was begun in 1877, finished in 1879, and fully occupied in 1880. Till its completion the inhabitants of the Familistère numbered about 900 persons, at present [1890] it accommodates 1,200. Its population therefore already assumes the proportion of a considerable village; while its style of construction would easily allow of the addition of quadrangles, communicating with the north-eastern and north-western angles of the central building, by which the number of occupants might be raised to 1,800 or 2,000, without in any way interfering with the enjoyments of the present inmates, supposing circumstances made it desirable to increase their numbers to this extent. . . . Of the moral effect upon the population of the free and yet social life which a unitary dwelling makes possible, M. Godin wrote in 1874:—"For the edification of those who believe that the working classes are undisciplined or undisciplinable, I must say that there has not been in the Familistère since its foundation a single police case, and yet the palace contains 900 persons; meetings in it are frequent and numerous; and the most active intercourse and relations exist among all the inhabitants." And this is not the consequence of any strict control exercised over the inmates. On the contrary, the whole life of the Familistère is one of carefully-guarded individual liberty, which is prevented from degenerating into license simply by the influence of public opinion among its inhabitants, who, administering their own internal affairs as a united body, exercise a disciplinary action upon each other. There are no gates, beyond doors turning on a central pivot and never fastened, introduced in winter for the sake of warmth; no porter to mark the time of entrance or egress of anyone. Every set of apartments is accessible to its occupants at any hour of the day or night, with the same facility as if it

opened out of a well-lighted street, since all the halls of the Familistère are lighted during the whole night. And as there are ten different entrances, each freely communicating with the whole building, it would be less easy for one inmate to spy the movements of another than it is for the neighbours in an ordinary street to keep an outlook on each other's actions. . . . But one factor, and I conceive a very important factor, in this effort, must not be lost sight of, namely that the Social Palace at Guise is not a home provided for the poor, by a benevolence which houses its own fine clay in its isolated dwelling over against the abodes where those of coarser clay are clustered together. It is a home for M. Godin and members of his family, the heads of departments and other persons connected with him, whose means rise considerably above those of the workers, no less than for the workers in the foundry—a mansion of which it is the glory that all the rooms on every floor originally differ only by a few inches of height, and such slight differences in the height and width of doors and windows as require careful observation to detect, and that all participate alike, according to the quarter of the sky to which they look, in air and light. So that the difference of accommodation is practically reduced to the number of square feet which the means of the inmate enables him to occupy, and the internal arrangement of the space at his disposal."—E. V. Neale, *Associated Homes*.

ALSO IN E. Howland, *The Social Palace at Guise, and The Familistère at Guise* (Harper's Monthly Mag., April, 1872, and Nov., 1885)—M. Godin, *Social Solutions*.

A. D. 1860-1870.—*Nihilism in Russia*.—"For the origin of nihilism [which had its period of activity between 1860 and 1870] we must go back half a century to a little company of gifted young men, most of whom rose to great distinction, who used at that time to meet together at the house of a rich merchant in Moscow, for the discussion of philosophy, politics and religion. They were of the most various views. Some of them became Liberal leaders, and wanted Russia to follow the constitutional development of the Western nations, others became founders of the new Slavophil party, contending that Russia should be no imitator, but develop her own native institutions in her own way; and there were at least two among them—Alexander Herzen and Michael Bakunin—who were to be prominent exponents of revolutionary socialism. But they all owned at this period one common master—Hegel. Their host was an ardent Hegelian, and his young friends threw themselves into the study of Hegel with the greatest zeal. Herzen himself tells us in his autobiography how assiduously they read everything that came from his pen, how they devoted nights and weeks to clearing up the meaning of single passages in his writings, and how greedily they devoured every new pamphlet that issued from the German press on any part of his system. From Hegel, Herzen and Bakunin were led, exactly like Marx and the German Young Hegelians, to Feuerbach, and from Feuerbach to socialism. Bakunin, when he retired from the army, rather than be the instrument of oppressing the Poles among whom he was stationed, went for some years to Germany, where he lived among the Young Hegelians and wrote for their organ, the 'Hallesche Jahrbücher';

but before either he or Herzen ever had any personal intercommunication with the members of that school of thought, they had passed through precisely the same development. Herzen speaks of socialism almost in the very phrases of the Young Hegelians, as being the new 'terrestrial religion,' in which there was to be neither God nor heaven, as a new system of society which would dispense with an authoritative government, human or Divine, and which should be at once the completion of Christianity and the realization of the Revolution. 'Christianity,' he said, made the slave a son of man; the Revolution has emancipated him into a citizen. Socialism would make him a man. This tendency of thought was strongly supported in the Russian mind by Haxthausen's discovery and laudation of the rural commune of Russia. The Russian State was the most arbitrary, oppressive and corrupt in Europe and the Russian Church was the most ignorant and superstitious, but here at last was a Russian institution which was regarded with envy even by wise men of the west and was really a practical anticipation of that very social system which was the last work of European philosophy. It was with no small pride therefore that Alexander Herzen declared that the Muscovite peasant in his dirty sheepskin had solved the social problem of the nineteenth century, and that for Russia, with this great problem already solved, the Revolution was obviously a comparatively simple operation. You had but to remove the Czarism, the services and the priesthood and the great mass of the people would still remain organized in fifty thousand complete little self governing communities living on their common land and ruling their common affairs as they had been doing long before the Czarism came into being. All the wildest phases of nihilist opinion in the sixties were already raging in Russia in the forties. Although the only political outbreak of Nicholas's reign, the Petrashevsky conspiracy of 1849, was little more than a petty street riot, a storm of serious revolt against the tyranny of the Czar was long gathering, which would have burst upon his head after the disasters to his army in the Crimea, had he survived them. He saw it thickening, however, and on his death bed said to his son, the noble and unfortunate Alexander II, 'I fear you will find the burden too heavy.' The son found it eventually heavy enough, but in the meantime he wisely bent before the storm, relaxed the restraints the father had imposed, and gave pledges of the most liberal reforms in every department of State—judicial administration, local government, popular education, serf emancipation. An independent press was not among the liberties conceded, but Russian opinion at this period found a most effective voice in a newspaper started in London by Alexander Herzen, called the 'Kolokol' (Bell), which for a number of years made a great impression in Russia. . . . Herzen was the hero of the young Herzenism, we are told, became the rage, and Herzenism appears to have meant, before all, a free handling of everything in Church or State which was previously thought too sacred to be touched. This iconoclastic spirit grew more and more characteristic of Russian society at this period, and presently, under its influence, Herzenism fell into the shade, and nihilism occupied the scene. We possess various

accounts of the meaning and nature of nihilism, and they all agree substantially in their description of it. The word was first employed by Turgenieff in his novel 'Fathers and Sons,' where Arcadi Petrovitch surprises his father and uncle by describing his friend Bazaroff as a nihilist. 'A nihilist,' said Nicholas Petrovitch. 'This word must come from the Latin nihil, nothing, as far as I can judge, and consequently it signifies a man who recognises nothing.' 'Or rather who respects nothing,' said Paul Petrovitch. 'A man who looks at everything from a critical point of view,' said Arcadi. 'Does not that come to the same thing?' asked his uncle. 'No, not at all. A nihilist is a man who bows before no authority, who accepts no principle without examination, no matter what credit the principle has.' 'Yes, before we had Hegelians, now we have nihilists. We shall see what you will do to exist in nothingness, in a vacuum, as if under an air pump,' Koscheleff, writing in 1874 gives a similar explanation of nihilism.

Our disease is a disease of character, and the most dangerous possible. We suffer from a fatal unbelief in everything. We have ceased to believe in this or in that not because we have studied the subject thoroughly and become convinced of the untenability of our views, but only because some author or another in Germany or England holds this or that doctrine to be unfounded. Our nihilists are simply Radicals. Their loud speeches, their fault finding, their strong assertions, are grounded on nothing."—J. Rae, *Contemporary Socialism*, ch. 9—See, also, Nihilism.

A. D. 1862-1864.—Ferdinand Lassalle and the formation of the Social Democratic Party in Germany—"There has probably been no more interesting appearance in the later political history of Germany than Lassalle's—no character that has secured more completely the attention of its world. There may be and there are many difficulties in the way of accepting Lassalle's political creed, but he had sufficient breadth and strength to win a secure place in the two widely separated domains of German science and politics and to profoundly influence the leading spirits of his time. In addition to his worth in the department of science Lassalle was also a man of affairs, a practical politician, and—however large an element of the actor and sophist there may have been in him—the greatest German orator since Luther and John Tauler. Besides this, he was naturally heroic, as beautiful in person as Goethe, and when we remember that he was crossed in love and met in consequence with a romantic death at the age of thirty nine, we see at once, as the publicist de Laveleye has suggested, the making of a story like that of Abelard. Lassalle has been the poetry of the various accounts of contemporary socialism, and has already created a literature which is still growing almost with the rapidity of the Goethe literature. The estimate of Lassalle's worth has been in each account naturally influenced by the economical or sentimental standpoint of the writer. To de Laveleye, who takes so much interest in socialism, Lassalle was a handsome agitator, whose merit lies chiefly in his work as interpreter of Karl Marx. To Montefiore he was a man of science who was led by accident into politics; and Franz Mehring, who was once the follower of Lassalle, in his

'Geschichte der deutschen Social Demokratie,' discusses his career in the intolerant mood in which one generally approaches a forsaken worship. The Englishman John Rae, on the contrary, in his account of socialism, makes Lassalle a hero; and in the narrative of the talented Dane, Georg Brandes, Lassalle is already on the broad road to his place as a god. In the same spirit Rudolf Meyer in his work 'The Fourth Estate's Struggle for Emancipation' does not hesitate to use the chief hyperbole of our modern writers, and compares Lassalle with Jesus of Nazareth. Heine also, who saw in his fellow Israelite that perfect Hegelian 'freedom from God' which he himself had attempted in vain, hails Lassalle as the 'Messiah of the age'. Among Lassalle's more immediate disciples this deification seems to have become a formal cultus, and it is affirmed, hard as one finds it to believe the story, that after Lassalle's death he became an object of worship with the German laborers. The father of Lassalle was a Jewish merchant in Breslau, where the future 'fighter and thinker' as Boeckh wrote mournfully over his tomb, was born on the 11th of April, 1825. The Israelite Lassal, for so the family name is still written, was a wealthy wholesale dealer in cloth, and with a consciousness of the good in such an avocation had from the first intended that Ferdinand should be a merchant. . . . But this was not his destiny. . . . The first feature in Lassalle was his will, the source of his strength and his ruin, and one can find no period in his life when this will seemed in the least capable of compromise or submission. . . . When he decided to become a Christian and a philosopher instead of a merchant, the family had nothing to do but to accommodate themselves as best they could to this arrangement."—L. J. Huff, *Ferdinand Lassalle* (*Pol Science Quarterly*, Sept., 1887).—"It was in 1862 that Lassalle began his agitation in behalf of the laboring classes, an agitation which resulted in the formation of the German Social Democratic Party. Previous to his time, German laborers had been considered contented and peaceable. It had been thought that a working men's party might be established in France or England, but that it was hopeless to attempt to move the phlegmatic German laborers. Lassalle's historical importance lies in the fact that he was able to work upon the laborers so powerfully as to arouse them to action. It is due to Lassalle above all others that German workingmen's battalions, to use the social democratic expression, now form the vanguard in the struggle for the emancipation of labor. Lassalle's writings did not advance materially the theory of social democracy. He drew from Rodbertus and Marx in his economic writings, but he clothed their thoughts in such manner as to enable ordinary laborers to understand them, and this they never could have done without such help. . . . Lassalle gave to Ricardo's law of wages the designation, the iron law of wages, and expounded to the laborers its full significance, showing them how it inevitably forced wages down to a level just sufficient to enable them to live. He acknowledged that it was the key-stone of his system and that his doctrines stood or fell with it. Laborers were told that this law could be overthrown only by the abolition of the wages system. How Lassalle really thought this was to be accomplished is not so

evident. He proposed to the laborers that government should aid them by the use of its credit to the extent of 100,000,000 of thalers, to establish co-operative associations for production; and a great deal of breath has been wasted to show the inadequacy of his proposed measures. Lassalle could not himself have supposed that so insignificant a matter as the granting of a small loan would solve the labor question. He recognized, however, that it was necessary to have some definite party programme to insure success in agitation. . . . On the 23d of May, 1863, German social democracy was born. Little importance was attached to the event at the time. A few men met at Leipsic, and, under the leadership of Ferdinand Lassalle, formed a new political party called the 'Universal German Laborers' Union' ('Der Allgemeine Deutsche Arbeiterverein'). . . . Lassalle did not live to see the fruits of his labors. He met with some success and celebrated a few triumphs, but the Union did not flourish as he hoped. At the time of his death he did not appear to have a firm, lasting hold on the laboring population. There then existed no social-democratic party with political power. Although Lassalle lost his life in a duel [1864], which had its origin in a love affair, and not in any struggle for the rights of labor, he was canonized at once by the workingmen. . . . His influence increased more than tenfold as soon as he ceased to live."—R. T. Ely, *French and German Socialism in Modern Times*, ch 12.

A. D. 1862-1872.—The International in Europe.—"The International came into being immediately after the holding of the International Exhibition at London, in 1862. At least it was then that it took bodily shape, for the idea, in its theoretical form, dates from much earlier. . . . In 1862 certain manufacturers, such as M. Arlès-Dufour, and certain newspapers, such as 'Le Temps' and 'L'Opinion Nationale,' started the idea that it would be a good thing to send delegates from the French working men to the London Exhibition. 'The visit to their comrades in England,' said 'L'Opinion Nationale,' 'would establish mutual relations in every way advantageous. While they would be able to get an idea of the great artistic and industrial works at the Exhibition, they would at the same time feel more strongly the mutual interests which bind the working men of both countries together; the old leaven of international discord would settle down, and national jealousy would give place to a healthy fraternal emulation.' The whole programme of the International is summed up in these lines; but the manufacturers little foresaw the manner in which it was going to be carried out. Napoleon III. appeared to be very favourable to the sending of the delegates to London. He allowed them to be chosen by universal suffrage among the members of the several trades, and, naturally, those who spoke the strongest on the rights of labour were chosen. By the Emperor's orders, their journey was facilitated in every way. At that time Napoleon still dreamed of relying, for the maintenance of his Empire, on the working men and peasants, and of thus coping with the liberal middle classes. At London the English working men gave the most cordial welcome to 'their brothers of France.' On the 31st of August they organized a fête of 'international fraternization' at the Freemasons'

Tavern. . . . They proposed to create committees of working men 'as a medium for the interchange of ideas on questions of international trade.' The conception of a universal association appears here in embryo. Two years afterwards it saw the light. On the 28th of September, 1864, a great meeting of working men of all nations was held at St. Martin's Hall, London, under the presidency of Professor Beesly. M. Tolain spoke in the name of France. Karl Marx was the real inspirer of the movement, though Mazzini's secretary, Major Wolff, assisted him—a fact which has given rise to the statement that Mazzini was the founder of the International. So far was this from being the case that he only joined it with distrust, and soon left it. The meeting appointed a provisional committee to draw up the statutes of the association, to be submitted to the Universal Congress, which was expected to meet at Brussels in the following year. In this committee England, France, Italy, Poland, Switzerland, and Germany were represented; and afterwards delegates from other countries were admitted. They were fifty in all. They adopted none of the ways of a secret society. On the contrary, it was by publicity that they hoped to carry on their propaganda. Their office was in London. Mazzini, by his secretary, Wolff, proposed a highly centralized organization, which would entrust the entire management to the leaders. Marx took the other side. . . . Marx carried the day. Soon, in his turn, he too was to be opposed and turned off as too dictatorial. Mazzini and his followers seceded. . . . The progress of the new association was at first very slow. After its second congress, held at Lausanne, in 1867, it spread rapidly and acquired an influence which was especially alarming to the French government. In 1870 the International was at the summit of its power. In 1872 its congress, at the Hague, was a battlefield of struggling factions and clashing ideas, and practically it perished in the conflict. "The causes of the rapid decline of the famous Association are easy to discover, and they are instructive. First of all, as the organizer of strikes, its principal and most practical end, it proved itself timid and impotent. The various bodies of working men were not slow to perceive this, and gave it up. Next, it had taken for motto, 'Emancipation of the workers by the workers themselves.' It was intended, then, to do without the bourgeois-radicals, 'the palaverers,' 'the adventurers,' who when the revolution was made, would step into power and leave the working men as they were before. The majority of the delegates were nevertheless bourgeois, but, in reality, the sentiment of revolt against the aristocratic direction of the more intelligent members always persisted, and it fastened principally on Karl Marx, the true founder of the International, and the only political brain that it contained. But to keep in existence a vast association embracing very numerous groups of different nationalities, and influenced sometimes by divergent currents of ideas, to make use of publicity as the sole means of propaganda, and yet to escape the repressive laws of different States, was evidently no easy task. How could it possibly have lasted after the only man capable of directing it had been ostracized? The cause of the failure was not accidental; it was part of the very essence of the attempt. The proletariat will not follow the

middle-class radicals, because political liberties, republican institutions, and even universal suffrage, which the latter claim or are ready to decree, do not change the relations of capital and labour. On the other hand, the working man is evidently incapable of directing a revolutionary movement which is to solve the thousand difficulties created by any complete change in the economic order. Revolutionary Socialism thus leads to an insoluble dilemma and to practical impotence. A further cause contributed to the rapid fall of the International, namely, personal jealousies"—É. de Laveleye, *The Socialism of To-day*, ch. 9.

A. D. 1866-1875.—Rise and growth of the Patrons of Husbandry, or Grangers, in the United States.—The order, composed of farmers, known as Patrons of Husbandry, or Grangers, was founded in 1866. It grew rapidly during the first decade of its existence, and reported a membership, in November, 1875, of 763,263. After that period the numbers declined. The general aims of the order were set forth in a "Declaration of Purposes," as follows: "We shall endeavor to advance our cause by laboring to accomplishing the following objects: To develop a better and higher manhood and womanhood among ourselves. To enhance the comforts and attractions of our homes, and strengthen our attachments to our pursuits. To foster mutual understanding and co-operation.

To discountenance the credit system, the mortgage system, the fashion system, and every other system tending to prodigality and bankruptcy. We propose meeting together, talking together, working together, buying together, selling together, and in general acting together for our mutual protection and advancement, as occasion may require. We shall avoid litigation as much as possible by arbitration in the Grange.

We are not enemies to capital, but we oppose the tyranny of monopolies. We long to see the antagonism between labor and capital removed by common consent and by an enlightened statesmanship worthy of the nineteenth century. . . . Last, but not least, we proclaim it among our purposes to inculcate a proper appreciation of the abilities and sphere of woman, as is indicated by admitting her to membership and position in our order."—R. T. Ely, *The Labor Movement in America*, ch. 3.—See, also, UNITED STATES OF AM : A. D. 1877-1891.

A. D. 1867-1875.—The Brocton Community of the Brotherhood of the New Life.—The Community of the Brotherhood of the New Life was established at Brocton, on the shore of Lake Erie, by Thomas Lake Harris, in 1867. Harris had been, partly at least, the founder of an earlier community at Mountain Cove, in North Carolina, which went to pieces after two years. For some time he travelled and lectured in America and England, and during a certain period he engaged in business as a banker, at Amenia, in Dutchess county, New York. He possessed qualities which exercised a fascinating influence upon many people of superior cultivation, and made them docile recipients of a very peculiar religious teaching. He claimed to have made a strange spiritual discovery, through which those who disciplined themselves to the acceptance of what it offered might attain to a "new life." The discipline required seems to have involved a very complete surrender to the

leader, Harris; and it was on such terms, apparently, that the Community at Brocton—or Salem-on-Erie as the Brotherhood renamed the place—was constituted. Among those who entered it was the brilliant writer, diplomatist, and man of society, Laurence Oliphant, who joined, with his wife, and with Lady Oliphant, his mother. The connection of Oliphant with the society drew to it more attention than it might otherwise have received. The Community bought and owned about 2,000 acres of land, and devoted its labors extensively and with success to the culture of grapes and the making of wine. The breaking up of the Brotherhood appears to be covered with a good deal of obscurity. Harris left Brocton in 1875 and went to California, where he is reported to be living, at Sonoma, on a great estate. Some of the Brotherhood went with him, others were scattered, and the Brocton vineyards are now cultivated by other hands.—W. E. K., *Brocton (Buffalo Courier)*, July 19, 1891.

ALSO IN: M. O. W. Oliphant, *Memoir of the life of Laurence Oliphant*.

A. D. 1869-1883.—The Knights of Labor. —“The second great attempt [the first having been ‘the International’] to organize labor on a broad basis—as broad as society itself, in which all trades should be recognized—was the Noble Order of Knights of Labor of America. This organization was born on Thanksgiving Day, 1869, in the city of Philadelphia, and was the result of the efforts of Uriah S. Stephens, as the leader, and six associates, all garment-cutters. For several years previous to this date, the garment-cutters of Philadelphia had been organized as a trades-union, but had failed to maintain a satisfactory rate of wages in their trade. A feeling of dissatisfaction prevailed, which resulted, in the fall of 1869, in a vote to disband the union. Stephens, foreseeing this result, had quietly prepared the outlines of a plan for an organization embracing ‘all branches of honorable toil,’ and based upon education, which, through co-operation and an intelligent use of the ballot, should gradually abolish the present wages system. Stephens himself was a man of great force of character, a skilled mechanic, with the love of books which enabled him to pursue his studies during his apprenticeship, and feeling withal a strong affection for secret organizations, having been for many years connected with the Masonic order. . . . He believed it was necessary to bring all wage-workers together in one organization, where measures affecting the interests of all could be intelligently discussed and acted upon; and this he held could not be done in a trades-union. At the last session of the Garment-cutters’ Union, and after the motion to disband had prevailed, Stephens invited the few members present to meet him, in order to discuss his new plan of organization. . . . Stephens then laid before his guests his plan of an organization, which he designated ‘The Noble and Holy Order of the Knights of Labor.’ It was a new departure in labor organization. The founder described what he considered a tendency toward large combinations of capital, and argued that the trades-union form of organization was like a bundle of sticks when unbound,—weak and powerless to resist combination. . . . Stephens’ great controlling ideas may be formulated as follows: first that surplus labor always keeps

wages down; and, second, that nothing can remedy this evil but a purely and deeply secret organization, based upon a plan that shall teach, or rather inculcate, organization, and at the same time educate its membership to one set of ideas ultimately subversive of the present wages system. . . . At a subsequent meeting, held Dec 28, 1869, upon the report of a Committee on Ritual, involving obligations and oaths, Mr. Stephens and his six associates subscribed their names to the obligations; and, when the ritual was adopted, Mr James L. Wright moved that the new Order be named the ‘Knights of Labor.’

. . . The members were sworn to the strictest secrecy. The name even of the Order was not to be divulged. . . . The rules of government . . . excluded physicians from the Order, because professional confidence might force the societies’ secrets into unfriendly ears. The rule prohibiting the admission of physicians, however, was repealed at Detroit in 1881. Politicians were to be excluded, because the founders of the Order considered that their moral character was on too low a plane for the sacred work of the new Order, and, besides, it was considered that professional politicians would not keep the secrets of the Order, if such secrets could be used for their own advantage. Men engaged in political work are not now excluded for that cause alone. Lawyers were to be excluded, and still are, because the founders considered that the logical, if not the practical, career of the lawyer is to get money by his aptitudes and cunning, which, if used to the advantage of one, must be at the expense of another. . . . Rum-sellers were and are excluded, because the trade is not only useless, by being non-productive of articles of use, but results in great suffering and immorality. . . . The founders also considered that those who sell or otherwise handle liquors should be excluded, because such persons would be a defilement to the Order. In consequence of the close secrecy thrown around the new organization, it did not grow rapidly. Stephens, impressed with the Masonic ritual and that of the Odd Fellows, was unwilling to allow any change.

So the society struggled on, admitting now and then a member, its affairs running smoothly, as a whole, but the name of the organization never divulged. . . . In January, 1878, when the whole machinery of the organization was perfected so far as bodies were concerned, there had been no general declaration of principles. The Order had been intensely secret, as much as the society of the Masons or of the Odd Fellows. The name of the Order began to be whispered about; but beyond the name and most exaggerated accounts of the membership, nothing was known of the Knights of Labor. The membership must have been small,—indeed, not counting far into the thousands. In fact, it did not reach fifty thousand until five years later. . . . About this time [1878] the strict secrecy in the workings of the Order, and the fact that the obligations were oaths taken on the Bible, brought on a conflict with the Catholic Church, and during the years 1877-78 many Local and several District Assemblies lapsed. . . . Measures were adopted whereby a satisfactory conciliation was brought about, on the general ground that the labor movement could consistently take no interest in the advocacy of any kind of religion, nor assume any position for or against

creeds. The prejudices against the Knights of Labor on account of Catholic opposition then naturally, but gradually, disappeared; and the Order took on new strength, until there were in 1879 twenty-three District Assemblies and about thirteen hundred Local Assemblies in the United States. . . . The third annual session of the General Assembly was held at Chicago, in September, 1879, when the federal body busied itself with general legislation, and was called upon to consider the resignation of Mr. Stephens as Master Workman. This resignation, urgently pressed by Mr. Stephens, was accepted; and Hon. Terrence V. Powderly was elected Grand Master Workman in his place. . . . The membership was stated to be five thousand in good standing. . . . The next annual meeting of the General Assembly (the fourth) took place at Pittsburg, in September, 1880, and consisted of forty delegates. At this session, strikes were denounced as injurious, and as not worthy of support except in extreme cases. . . . The fifth session was held in September, 1881, at Detroit. This session had to deal with one of the most important actions in the history of the Order. The General Assembly then declared that on and after January 1, 1882, the name and objects of the Order should be made public. It also declared that women should be admitted upon an equal footing with men. . . . A benefit insurance law was also passed, and an entire change of the ritual was advised. . . . The sixth annual assembly was held in New York in September, 1882, the chief business consisting in the discussion, and finally in the adoption, of a revised constitution and ritual. At this Assembly, what is known as the 'strike' element—that is, the supporters and believers in strikes—was in the majority, and laws and regulations for supporting strikes were adopted; and the co-operation of members was suppressed by a change of the co-operative law of the Order. . . . The seventh annual session of the General Assembly was held at Cincinnati in September, 1883, and consisted of one hundred and ten representative delegates. . . . This large representation was owing to the rapid growth of the Order since the name and objects had been made public. . . . The membership of the Order was reported to this Assembly to be, in round numbers, fifty-two thousand. In September, 1884, the eighth annual Assembly convened at Philadelphia. Strikes and boycotts were denounced. . . . The ninth General Assembly convened at Hamilton, Ontario, in October, 1885, and adopted legislation looking to the prevention of strikes and boycotts. The session lasted eight days, the membership being reported at one hundred and eleven thousand. . . . The tenth annual session of the General Assembly was held at Richmond, Virginia, in October, 1886. . . . Mr. Powderly, in his testimony before the Strike Investigating Committee of Congress, April 21, 1886, made the following statement as to membership: 'Our present membership does not exceed 500,000, although we have been credited with 5,000,000.' This statement indicates a growth of nearly 400,000 in one year. The growth was so rapid that the Executive Board of the Order felt constrained to call a halt in the initiation of new members. To-day (December 10, 1886), while the membership has fallen off in some localities, from various causes, in the whole country it has increased,

and is, according to the best inside estimates, not much less than one million."—Carroll D. Wright, *Historical Sketch of the Knights of Labor* (*Quarterly Journal of Economics*, Jan., 1887).—"At the annual convention of the Knights of Labor, held at Philadelphia, November 14-28 [1893], Grand Master Workman Powderly, for fifteen years the head of the order, was succeeded by J. R. Sovereign, of Iowa. The new leader's first address to the organization, issued December 7, contained in addition to the usual denunciation of capitalists, a strong demand for the free coinage of silver and an expansion of the currency."—*Political Science Quarterly*, June, 1894; *Record of Political Events*.

A. D. 1872-1886.—The International in America.—By the order of the congress of the International held at the Hague in 1872, the General Council of the Association was transferred to New York. "Modern socialism had then undoubtedly begun to exist in America. The first proclamation of the council from their new headquarters was an appeal to workingmen 'to emancipate labor and eradicate all international and national strife.' . . . The 'Exceptional Law' passed against socialists by the German Parliament in 1878 drove many socialists from Germany to this country, and these have strengthened the cause of American socialism through membership in trades-unions and in the Socialistic Labor Party. There have been several changes among the socialists in party organization and name since 1873, and national conventions or congresses have met from time to time. . . . The name Socialistic Labor Party was adopted in 1877 at the Newark Convention. In 1883 the split between the moderates and extremists had become definite, and the latter held their congress in Pittsburg, and the former in Baltimore. . . . The terrible affair of May 4, 1886, when the Chicago Internationalists endeavored to resist the police by the use of dynamite, terminated all possibility of joint action—even if there could previously have been any remote hope of it; for that was denounced as criminal folly by the Socialistic Labor Party. . . . The Internationalists, at their congress in Pittsburg, adopted unanimously a manifesto or declaration of motives and principles, often called the Pittsburg Proclamation, in which they describe their ultimate goal in these words:—'What we would achieve is, therefore, plainly and simply,—First, Destruction of the existing class rule, by all means, i. e., by energetic, relentless, revolutionary, and international action. Second, Establishment of a free society based upon co-operative organization of production. Third, Free exchange of equivalent products by and between the productive organizations without commerce and profit-mongery. Fourth, Organization of education on a secular, scientific and equal basis for both sexes. Fifth, Equal rights for all without distinction to sex or race. Sixth, Regulation of all public affairs by free contracts between the autonomous (independent) communes and associations, resting on a federalistic basis.'"—R. T. Ely, *The Labor Movement in America*, ch. 8-9.

A. D. 1875-1893.—Socialist parties in Germany.—Their increasing strength.—Before 1875, there existed in Germany two powerful Socialist associations. The first was called the 'General Association of German Working

Men' (der allgemeine deutsche Arbeiterverein). Founded by Lassalle in 1863, it afterwards had for president the deputy Schweizer, and then the deputy Hasenclever. Its principal centre of activity was North Germany. The second was the 'Social-democratic Working Men's Party' (die Social-demokratische Arbeiterpartei), led by two well known deputies of the Reichstag, Herr Bebel and Herr Liebknecht. Its adherents were chiefly in Saxony and Southern Germany. The first took into account the ties of nationality, and claimed the intervention of the State in order to bring about a gradual transformation of society; the second, on the contrary, expected the triumph of its cause only from a revolutionary movement. These two associations existed for a long time in open hostility towards each other, less, however, from the difference of the aims they had in view than in consequence of personal rivalry. Nevertheless, in May, 1875, at the Congress of Gotha, they amalgamated under the title of the 'Socialist Working Men's Party of Germany' (Socialistische Arbeiterpartei Deutschlands). The deputy Hasenclever was nominated president, but the union did not last long or was never complete, for as early as the month of August following a separate meeting of the 'General Association of German Working Men' was held at Hamburg. . . . The German Socialist party does not confine itself to stating general principles. Now that it has gained foothold on political soil, and sends representatives to Parliament, it endeavours to make known the means by which it hopes to realize the reforms it has in view. This is what it claims:—"The German Socialist party demands, in order to pave the way for the solution of the social question, the creation of socialistic productive associations aided by the State, under the democratic control of the working people. These productive associations for manufacture and agriculture should be created on a sufficiently large scale to enable the socialistic organization of labour to arise out of them. As basis of the State, it demands direct and universal suffrage for all citizens of twenty years of age, in all elections both of State and Commune; direct legislation, by the people, including the decision of peace or war; general liability to bear arms and a militia composed of civilians instead of a standing army; the abolition of all laws restricting the right of association, the right of assembly, the free expression of opinion, free thought, and free inquiry; gratuitous justice administered by the people; compulsory education, the same for all and given by the State; and a declaration that religion is an object of private concern."—E. de Laveleye, *The Socialism of To day*, introd. and ch. 1.—"The social democratic party [in Germany] advanced in strength, as far as that is measured by votes, until 1878, when the decrease was only slight. Two attempts were made on the life of the Emperor William in that year, and the social democrats had to bear a good share of the blame. . . . In the Reichstag the celebrated socialistic law was passed, which gave government exceptional and despotic powers to proceed against social democracy. . . . Governmental persecution united the divided members and gave new energy to all. . . . They all became secret missionaries, distributing tracts and exhorting individually their fellow-laborers to join the struggle for the emancipation of labor.

The German social democrats have held two congresses since the socialistic law, both, of course, on foreign soil, and both have indicated progress. The first was held at Wyden, Switzerland, August 20-23, 1880. This resulted in a complete triumph for the more moderate party. The two leading extremists, Hasselmann and Most, were both expelled from the party—the former by all save three votes, the latter by all save two. The next congress was held at Copenhagen, Denmark, from March 29 to April 2, 1883. It exhibited greater unanimity of sentiment and plan, and a more wide spread interest in social democracy, than any previous congress"—R. T. Ely, *French and German Socialism*, ch. 14.—At the general election, February, 1890, in Germany, the Social Democratic party "polled more votes than any other single party in the Empire, and returned to the Imperial Diet a body of representatives strong enough, by skilful alliances, to exercise an effective influence on the course of affairs. The advance of the party may be seen in the increase of the socialist vote at the successive elections since the creation of the Empire: In 1871 it was 101,927, 1874, 351,670; 1877, 493,447, 1878, 437,438; 1881, 311,901, 1884, 549,000, 1887, 774,128; 1890, 1,427,000. The effect of the coercive laws of 1878, as shown by these figures, is very noteworthy. . . . The first effect . . . was, as was natural, to disorganize the socialist party for the time. Hundreds of its leaders were expelled from the country; hundreds were thrown into prison or placed under police restriction; its clubs and newspapers were suppressed; it was not allowed to hold meetings, to make speeches, or to circulate literature of any kind. In the course of the twelve years during which this exceptional legislation has subsisted, it was stated at the recent Socialist Congress at Halle [1890], that 155 socialist journals and 1,200 books or pamphlets had been prohibited; 900 members of the party had been banished without trial; 1,500 had been apprehended and 300 punished for contraventions of the Anti-Socialist Laws." But this "policy of repression has ended in tripling the strength of the party it was designed to crush, and placing it in possession of one-fifth of the whole voting power of the nation. It was high time, therefore, to abandon so ineffectual a policy, and the socialist coercive laws expired on the 30th September, 1890. . . . The strength of the party in Parliament has never corresponded with its strength at the polls. . . . In 1890, with an electoral vote which, under a system of proportional representation, would have secured for it 80 members, it has carried only 37."—J. Rae, *Contemporary Socialism*, pp. 38-39.—The Social Democrats "retained their position as the strongest party in the empire in the elections of 1893, casting nearly 1,800,000 votes, and electing 44 members of parliament. . . . Another indication of the growth of social democracy, is the fact that it has gained a foothold among the students of the universities."—R. T. Ely, *Socialism*, p. 59.—"The two principal leaders of the Social-Democratic party in Germany—in fact, the only members of the party to whom the term leader can properly be applied—are now Wilhelm Liebknecht and August Bebel. Both men have lived eventful lives and have suffered often and severely for the sake of their cause. . . . Liebknecht has done a great deal to popularise the political and social

theories of men like Marx and Lassalle. He is through and through a Communist and a Republican, and he is determined upon realising his ideals by hook or by crook. . . . He works for the subversion of the monarchical principle and for the establishment of a Free People's State. In this State all subjects will stand upon the same level: there will be no classes and no privileges. . . . Bebel once summarised his views in a sentence which, so far as he spoke for himself, is as true as it is short. 'We aim,' he said, 'in the domain of politics at Republicanism, in the domain of economics at Socialism, and in the domain of what is to-day called religion at Atheism.' Here we see Bebel as in a mirror. He is a Republican and a Socialist, and he is proud of it; he is without religion, and he is never tired of parading the fact, even having himself described in the Parliamentary Almanacs as 'religionslos.' Like his colleague Liebknecht he is a warm admirer of England."—W. H. Dawson, *German Socialism and Ferdinand Lassalle*, ch. 15.

A. D. 1880.—Mr. Henry George, and the proposed confiscation of rent.—The Single-Tax movement.—The doctrine of Mr. Henry George, set forth in his famous book, "Progress and Poverty," published in 1880, is stated in his own language as follows: "We have traced the want and suffering that everywhere prevail among the working classes, the recurring paroxysms of industrial depression, the scarcity of employment, the stagnation of capital, the tendency of wages to the starvation point, that exhibit themselves more and more strongly as material progress goes on, to the fact that the land on which and from which all must live is made the exclusive property of some. We have seen that there is no possible remedy for these evils but the abolition of their cause; we have seen that private property in land has no warrant in justice, but stands condemned as the denial of natural right—a subversion of the law of nature that as social development goes on must condemn the masses of men to a slavery the hardest and most degrading. . . . I do not propose either to purchase or to confiscate private property in land. The first would be unjust; the second, needless. Let the individuals who now hold it still retain, if they want to, possession of what they are pleased to call their land. Let them continue to call it their land. Let them buy and sell, and bequeath and devise it. We may safely leave them the shell, if we take the kernel. It is not necessary to confiscate land; it is only necessary to confiscate rent. Nor to take rent for public uses is it necessary that the State should bother with the letting of lands, and assume the chances of the favoritism, collusion, and corruption that might involve. It is not necessary that any new machinery should be created. The machinery already exists. Instead of extending it, all we have to do is to simplify and reduce it. By leaving to land owners a percentage of rent which would probably be much less than the cost and loss involved in attempting to rent lands through State agency, and by making use of this existing machinery, we may, without jar or shock, assert the common right to land by taking rent for public uses. We already take some rent in taxation. We have only to make some changes in our modes of taxation to take it all. What I, therefore, propose, as the simple yet sovereign remedy, which will

raise wages, increase the earnings of capital, extirpate pauperism, abolish poverty, give remunerative employment to whoever wishes it, afford free scope to human powers, lessen crime, elevate morals, and taste, and intelligence, purify government and carry civilization to yet nobler heights, is—to appropriate rent by taxation. In this way, the State may become the universal landlord without calling herself so, and without assuming a single new function. In form, the ownership of land would remain just as now. No owner of land need be dispossessed, and no restriction need be placed upon the amount of land any one could hold. For, rent being taken by the State in taxes, land, no matter in whose name it stood, or in what parcels it was held, would be really common property, and every member of the community would participate in the advantages of its ownership. Now, inasmuch as the taxation of rent, or land values, must necessarily be increased just as we abolish other taxes, we may put the proposition into practical form by proposing—To abolish all taxation save that upon land values."—H. George, *Progress and Poverty*, bk. 8, ch. 2.—"Mr. George sent his 'Progress and Poverty' into the world with the remarkable prediction that it would find not only readers but apostles. . . . Mr. George's prediction is not more remarkable than its fulfilment. His work has had an unusually extensive sale; a hundred editions in America, and an edition of 60,000 copies in this country [England, 1891] are sufficient evidences of that; but the most striking feature in its reception is precisely that which its author foretold; it created an army of apostles, and was enthusiastically circulated, like the testament of a new dispensation. Societies were formed, journals were devised to propagate its saving doctrines, and little companies of the faithful held stated meetings for its reading and exposition. . . . The author was hailed as a new and better Adam Smith, as at once a reformer of science and a renovator of society."—J. Rae, *Contemporary Socialism*, ch. 12.

A. D. 1883-1889.—State Socialistic measures of the German Government.—"Replying once to the accusation made by an opponent in the Reichstag that his social-political measures were tainted with Socialism, Prince Bismarck said, 'You will be compelled yet to add a few drops of social oil in the recipe you prescribe for the State; how many I cannot say.' In no measures has more of the Chancellor's 'social oil' been introduced than in the industrial insurance laws. These may be said to indicate the high-water mark of German State Socialism. . . . The Sickness Insurance Law of 1883, the Accident Insurance Laws of 1884 and 1885, and the Old Age Insurance Law of 1889 are based upon the principle of compulsion which was introduced into the sick insurance legislation of Prussia in 1854. . . . The trio of insurance laws was completed in 1889 by the passing of a measure providing for the insurance of workpeople against the time of incapacity and old age (*Invalitäts und Altersversicherungsgesetz*). This was no after-thought suggested by the laws which preceded. It formed from the first part of the complete plan of insurance foreshadowed by Prince Bismarck over a decade ago, and in some of the Chancellor's early speeches on the social question he regarded the pensioning of old and

incapacitated workpeople as at once desirable and inevitable. The Old Age Insurance Law is expected to apply to about twelve million workpeople, including labourers, factory operatives, journeymen, domestic servants, clerks, assistants, and apprentices in handicrafts and in trade (apothecaries excluded), and smaller officials (as on railways, etc.), so long as their wages do not reach 2,000 marks (about £100) a year, also persons employed in shipping, whether maritime, river, or lake, and, if the Federal Council so determine, certain classes of small independent undertakers. The obligation to insure begins with the completion of the sixteenth year, but there are exemptions, including persons who, owing to physical or mental weakness, are unable to earn fixed minimum wages, and persons already entitled to public pensions, equal in amount to the benefits secured by the law, or who are assured accident annuities. The contributions are paid by the employers and workpeople in equal shares, but the State also guarantees a yearly subsidy of 50 marks (£2 10s) for every annuity paid. Contributions are only to be paid when the insured is in work. The law fixes four wages classes, with proportionate contributions as follows.—

	Wages.	Contributions	
		Weekly	Yearly (47 weeks)
1st class	300 marks (£15)	14 pfennig 3 23	marks (8s 3 1/4d)
2nd "	500 "	(£25) 30	" 4 70 "
3rd "	720 "	(£36) 24	" 5 64 "
4th "	960 "	(£72) 20	" 7 06 "

Of course, of these contributions the workpeople only pay half. Old age annuities are first claimable at the beginning of the seventy first year, but annuities on account of permanent incapacity may begin at any time after the workman has been insured for five years. The minimum period of contribution in the case of old age pensioning is thirty years of forty-seven premiums each. Where a workman is prevented by illness (exceeding a week but not exceeding a year), caused by no fault of his own, or by military duties, from continuing his contributions, the period of his absence from work is reckoned part of the contributory year. . . . Contributions are made in postage stamps affixed to yearly receipt cards supplied to the insured. Annuities are to be paid through the post office monthly in advance.—W. H. Dawson, *Bismarck and State Socialism*, ch 9

A. D. 1887-1888.—Development of the "New Trade Unionism."—"The elements composing what is termed the New Trade Unionism are not to be found in the constitution, organization, and rules of the Unions started within the last two or three years. In these respects they either conform to the experience of modern Unions, or they revive the practices of the older Unions. There is scarcely a feature in which any of them differ from types of Unions long in existence. In what, then, consists the 'New Trade Unionism,' of which we hear so much? Mainly in the aspirations, conduct, modes of advocacy, and methods of procedure of, and also in the expressions used, and principles inculcated by the new leaders in labour movements, in their speeches and by their acts. This New Unionism has been formulated and promulgated at Trades Union Congresses, at other Congresses and Conferences, and at the meetings held in various parts of the country; and in letters and articles which have appeared in the newspaper, press, and public

journals from the pens of the new leaders. . . . The institution of Labour Bureaus, or the establishment of Labour Registries, is one of the acknowledged objects of the Dockers' Union. Singularly enough this is the first time that any such project has had the sanction of a bona fide Trade Union. . . . All the older Unions repudiate every such scheme. It has hitherto been regarded as opposed in principle to Trade Unionism. . . . At the recent Trades Union Congress held in Liverpool, September 1890, the following resolution was moved by one of the London delegates representing the 'South Side Labour Protection League'—'That in the opinion of this Congress, in order to carry on more effectually the organization of the large mass of unorganized labour, to bring into closer combination those sections of labour already organized, to provide means for communication and the interchange of information between all sections of industry, and the proper tabulation of statistics as to employment, &c., of advantage to the workmen, it is necessary that a labour exchange, on the model of the Paris Bourse des Travail, should be provided and maintained by public funds in every industrial centre in the kingdom.'

The mover said that 'not a single delegate could deny the necessity for such an institution, in every industrial centre.' The Congress evidently thought otherwise, for only 74 voted for the resolution, while 92 voted against it. . . . The proposal, however, shows to what an extent the New Trade Unionism seeks for Government aid, or municipal assistance, in labour movements. The most astonishing resolution carried by the Congress was the following—'Whereas the ever changing methods of manufacture affect large numbers of workers adversely by throwing them out of employment, without compensation for loss of situation, and whereas those persons are in many instances driven to destitution, crime, and pauperism. Resolved, that this Congress is of opinion that power should at once be granted to each municipality or County Council to establish workshops and factories under municipal control, where such persons shall be put to useful employment, and that it be an instruction to the Parliamentary Committee to at once take the matter in hand.' . . . The proposal of all others which the new Trade Unionists sought to ingraft upon, and had determined to carry as a portion of the programme of the Trades Union Congress, was the 'legal Eight Hour day,' and they actually succeeded in their design after a stormy battle. The new leaders, with their socialist allies, had been working to that end for over two years.—G. Howell, *Trade Unionism, New and Old*, ch 8, pt 2

A. D. 1888-1893.—Mr. Bellamy's "Looking Backward," and the Nationalist movement.—"The so-called 'Nationalist' movement, originating in an ingenious novel called 'Looking Backward' [published in 1888], is one of the most interesting phenomena of the present condition of public opinion in this country. Mr. Edward Bellamy, a novelist by profession, is the recognized father of the Nationalist Clubs which have been formed in various parts of the United States within the last twelve months. His romance of the year 2000 A. D. is the reason for their existence, and furnishes the inspiration of their declarations. . . . The new society [depicted in Mr. Bellamy's romance] is industrial.

rather than militant, in every feature. There are no wars or government war powers. But the function has been assumed by the nation of directing the industry of every citizen. Every man and woman is enrolled in the 'industrial army,' this conception being fundamental. This universal industrial service rests upon the recognized duty of every citizen 'to contribute his quota of industrial or intellectual work to the maintenance of the nation. The period of service 'is twenty four years, beginning at the close of the course of education at twenty one, and terminating at forty five. After forty five while discharged from labor, the citizen still remains liable to special calls, in case of emergencies.' There are, of course, no such numerous exemptions from this industrial service as qualify very greatly the rigor of the Continental military service of the present day. Every new recruit belongs for three years to the class of unskilled or common laborers. After this term, he is free to choose in what branch of the service he will engage to work with hand or with brain. — It is the business of the administration to seek constantly to equalize the attractions of the trades so far as the conditions in them are concerned so that all trades shall be equally attractive to persons having natural tastes for them. This is done by making the hours of labor in different trades to differ according to their arduousness. The principle is that no man's work ought to be, on the whole, harder for him than any other man's for him. The workers themselves to be the judges. The headship of the industrial army of the nation is the most important function of the President of the United States. Promotion from the ranks lies through three grades up to the officers. These officers are, in ascending order, lieutenants, captains or foremen, colonels, or superintendents, and generals of the guilds. The various trades are grouped into ten great departments, each of which has a chief. These chiefs form the council of the general in chief, who is the President. He must have passed through all the grades, from the common laborers up. Congress has but little to do beyond passing upon the reports of the President and the heads of departments at the end of their terms of office. Any laws which one Congress enacts must receive the assent of another, five years later, before going into effect, but, as there are no parties or politicians in the year 2000 A. D., this is a matter of little consequence. In Mr. Bellamy's Utopia, money is unknown; there is, therefore, no need of banks or bankers. Buying and selling are processes entirely antiquated. The nation is the sole producer of commodities. All persons being in the employment of the nation, there is supposed to be no need of exchanges between individuals. A credit card is issued to each person, which he presents at a national distributing shop when in need of anything, and the amount due the government is punched out. The yearly allowance made to each person Mr. Bellamy does not put into figures. Every person is free to spend his income as he pleases; but it is the same for all, the sole basis on which it is awarded being the fact that the person is a human being. Consequently, cripples and idiots, as well as children, are entitled to the same share of the products of the national industries as is allowed the most stalwart or the most capable, a certain

amount of effort only being required, not of performance. Such is the force of public opinion that no one of able body or able mind refuses to exert himself. The comparative results of his effort are not considered. Absolute equality of recompense is thus the rule, and the notion of charity with respect to the infirm in body or mind is dismissed, a credit-card of the usual amount being issued to every such person as his natural right. 'The account of every person, man, woman, and child is always with the nation directly, and never through any intermediary, except, of course, that parents to a certain extent act for children as their guardians.

It is by virtue of the relation of individuals to the nation, of their membership in it, that they are entitled to support. The idea naturally occurred to a considerable number of Bostonians, who had read Mr. Bellamy's socialistic romance with an enthusiastic conviction that here at last the true social gospel was delivered, that associations for the purpose of disseminating the views set forth in the book could not be formed too soon, as the forerunners of this National party of the future. Accordingly, a club, called 'The Boston Bellamy Club,' was started in September, 1888 which was formally organized as 'The Nationalist Club,' in the following December. — N. P. Gilman, "Nationalism" in the United States (Quarterly Journal of Economics, Oct., 1889). — The Nationalists "have very generally entered into the Populist movement, not because they accept that in its present form as ideal, but because that movement has seemed to give them the best opportunity for the diffusion of their principles, and there can be no doubt that they have given a socialistic bias to this movement. They have also influenced the labor movement, and with the Socialistic Labor Party, they have succeeded in producing a strong sentiment in favor of independent political action on the part of the wage earners. Especially noteworthy was the platform for independent political action offered at the meeting of the American Federation of Labor in Chicago in December, 1893." — R. T. Ely, *Socialism*, p. 69.

A. D. 1894. — The American Railway Union and the Pullman Strike. — In May, 1894, some 4,000 workmen employed in the car shops of the Pullman Company, at the town of Pullman, near Chicago, stopped work, because of the refusal of the company to restore their wages to the standard from which they had been cut down during the previous year and because of its refusal to arbitrate the question. While this strike was in progress, the American Railway Union, a comparatively new but extensive organization of railway employees, formed by and under the presidency of Eugene V. Debs, met in convention at Chicago, and was induced to make the cause of the Pullman workmen its own. The result was a decision on the part of the Union to "boycott" all Pullman cars, ordering its members to refuse to handle cars of that company, on the railways which center at Chicago. This order went into effect on the evening of June 26, and produced the most extensive and alarming paralysis of traffic and business that has ever been experienced in the United States. Acts of violence soon accompanied the strike of the railway employees, but how far committed by the strikers and how far by responsive mobs, has never been made clear. The interruption of

mails brought the proceedings of the strikers within the jurisdiction of the federal courts and within reach of the arm of the United States government. The powers of the national courts and of the national executive were both promptly exercised, to restore order and to stop a ruinous interference with the general commerce of the country. The leaders of the strike were indicted and placed under arrest. United States troops were sent to the scene. President Cleveland, by two solemn proclamations, made known the determination of the Government to suppress a combination which obstructed the United States mails and the movements of commerce between the states. Urgent appeals were addressed by the leaders of the American Railway Union to other labor organizations, with the hope of bringing about a universal strike, in all departments of industry throughout the country, but it failed. The good sense of workmen in general condemned so suicidal a measure. By the 15th of July the Pullman strike was practically ended, and the traffic of the railways was resumed. President Cleveland appointed a commission to investigate and report on the occurrence and its causes, but the report of the commission has not been published at the time this is printed (November, 1894).

A. D. 1894.—The Coxey Movement.—"A peculiar outcome of the social and political conditions of the winter [of 1893-4] was the organization of various 'armies of the unemployed' for the purpose of marching to Washington and petitioning Congress for aid. The originator of the idea seems to have been one Coxey, of Massillon, Ohio, who took up the proposition that, as good roads and money were both much needed in the country, the government should in the existing crisis issue \$500,000,000 in greenbacks, and devote it to the employment of workers in the improvement of the roads. He announced that he would lead an 'Army of the Commonwealth of Christ' to Washington to proclaim the wants of the people on the steps of the Capitol on May 1, and he called upon the unemployed and honest laboring classes to join him. On March 25 he set out from Massillon at the head of about a hundred men and marched by easy stages and without disorder through Ohio, Pennsylvania and Maryland, provisions being donated by the towns and villages on the way, or purchased with funds which had been subscribed by sympathizing friends. The numbers of the army increased as it advanced, and groups of volun-

teers set out to join it from distant states. On May 1 the detachment, numbering about 350, marched to the Capitol, but under an old District law was prevented by the police from entering the grounds. Coxey and another of the leaders, attempting to elude the police and address the assembled crowds, were arrested and were afterwards convicted of a misdemeanor. . . . Somewhat earlier than the start from Massillon, another organization, 'The United States Industrial Army,' headed by one Frye, had started from Los Angeles, California, for Washington, with purposes similar to those of the Coxey force, though not limiting their demands to work on the roads. This force, numbering from six to eight hundred men, availed themselves of the assistance, more or less involuntary, of freight trains on the Southern Pacific Railway as far as St. Louis, from which place they continued on foot. Though observing a degree of military discipline, the various 'armies' were unarmed, and the disturbances that arose in several places in the latter part of April were mostly due to the efforts of the marchers, or their friends in their behalf, to press the railroads into service for transportation. Thus a band under a leader named Kelly, starting from San Francisco, April 4, secured freight accommodations as far as Omaha by simply refusing to leave Oakland until the cars were furnished. The railroads eastward from Omaha refused absolutely to carry them, and they went into camp near Council Bluffs, in Iowa. Then sympathizing Knights of Labor seized a train by force and offered it to Kelly, who refused, however, to accept it under the circumstances, and ultimately continued on foot as far as Des Moines, in Iowa. After a long stay at that place he was finally supplied with flatboats, on which, at the close of this Record, his band, now swollen to some 1,200 men, was floating southward. A band coming east on a stolen train on the Northern Pacific, after overpowering a squad of United States marshals, was captured by a detachment of regular troops at Forsyth, Montana, April 26. Two days later the militia were called out to rescue a train from a band at Mount Sterling, Ohio."—*Political Science Quarterly Record of Political Events, June, 1894*.—There were straggling movements, from different quarters of the country, in imitation of those described, prolonged through most of the summer of 1894; but the public feeling favorable to them was limited, and they commonly came to an ignominious end.

SOCIAL WAR: In the Athenian Confederacy. See **ATHENS**. B. C. 378-357.

Of the Achaian and Aetolian Leagues. See **GREECE**. B. C. 280-146.

Of the Italians. See **ROME**: B. C. 90-88.

SOCIALIST PARTIES and Measures in Germany. See **SOCIAL MOVEMENTS** A. D. 1862-1864; 1875-1893; 1882-1889.

SOCIETY ISLANDS. The. See **TAHITI**.

SOCIETY OF JESUS. See **JESUITS**.

SOCII, The.—The Italian subject-allies of Rome, before the Roman franchise was extended to them. See **ROME**: B. C. 90-88.

SOCMEN.—Mr. Hallam thinks the Socmen, enumerated in Domesday Book, to have been ceorls who were small landowners.—H. Hallam, *The Middle Ages*, ch. 8, note 3 (v. 3).

SOCOTRA.—The Dioscorides of the Greeks. An island in the Indian Ocean, south of Arabia, which the British government practically controls under a treaty with the sultan. The island has an area of 1882 square miles.—J. T. Bent, *Socotra (Nineteenth Century, June, 1897)*.

SOCRATES: As soldier and citizen. See **ATHENS**: B. C. 424-406; and **GREECE**: B. C. 406. As teacher. See **EDUCATION, ANCIENT GREECE**.

SODALITATES.—Associations, or clubs, among the ancient Romans, formed originally for social purposes, but finally given a political character.—G. Long, *Decline of the Roman Republic*, v. 8, ch. 11.—See, also, **COLLEGE**.

SODOR AND MAN, The Bishopric of.—In the 11th century, the peculiar naval empire which the Norsemen had established in the Heb-

rides, and on the neighboring coasts of Ireland and Scotland, under the rulers known as the Hy Ivar, became divided into two parts, called Nordreyer or Norderies and Sudreyer or Suderies, the northern and southern division. The dividing line was at the point of Ardnamurchan, the most westerly promontory of the mainland of Scotland. "Hence the English bishopric of Sodor and Man—Sodor being the southern division of the Scottish Hebrides, and not now part of any English diocese. The Bishop of Sodor and Man has no seat in the House of Lords, owing, as it is commonly said, to Man not having become an English possession when bishops began to sit as Lords by tenure"—J. H. Burton, *Hist. of Scotland*, ch. 15, foot note (v. 2).—See, also, NORMANS—NORTHMEN 10-13TH CENTURIES.

SOFT-SHELL DEMOCRATS, The. See UNITED STATES OF AM A D 1645-1846

SOGDIANA.—"North of the Bactrians beyond the Oxus, on the western slope of Belur dagh, in the valley of the Polytimetus (Zaref shan, i. e. strewn gold), which flows towards the Oxus from the east, but, instead of joining it ends in Lake Dengis, lay the Sogdians of the Greeks, the Suguda of the Old Persian inscriptions, and Qughdha of the Avesta, in the region of the modern Sogd. As the Oxus in its upper course separates the Bactrians from the Sogdians, the Jaxartes, further to the north, separates the latter from the Scythians. According to Strabo, the manners of the Bactrians and Sogdians were similar, but the Bactrians were less rude. Maracanda (Samarcand), the chief city of the Sogdians on the Polytimetus, is said to have had a circuit of 70 stades in the fourth century B. C."—M. Duncker, *Hist. of Antiquity*, bk. 7, ch. 1 (v. 5).—See, also, BOKHARA.

Occupied by the Huns. See HUNS, THE WHITE

SOHR, Battle of (1745). See AUSTRIA A D 1744-1745

SOISSONS: Origin of the name. See BELGÆ

A. D. 457-486.—Capital of the kingdom of Syagrius. See GAUL A D 457-486, also, FRANKS A D. 481-511

A. D. 486.—The capital of Clovis. See PARIS THE CAPITAL OF CLOVIS.

A. D. 511-752.—One of the Merovingian capitals. See FRANKS A. D. 511-752

A. D. 1414.—Pillage and destruction by the Armagnacs.—In the civil wars of Armagnacs and Burgundians, during the reign of the insane king Charles VI, the Armagnacs, then having the king in their hands, and pretending to act under his commands, laid siege to Soissons and took the city by storm, on the 21st of May, A. D. 1414. "In regard to the destruction committed by the king's army in Soissons, it cannot be estimated. . . . There is not a Christian but would have shuddered at the atrocious excesses committed by this soldiery in Soissons: married women violated before their husbands, young damsels in the presence of their parents and relatives, holy nuns, gentle women of all ranks, of whom there were many in the town: all, or the greater part, were violated against their wills, and known carnally by diverse nobles and others,

who, after having satiated their own brutal passions, delivered them over without mercy to their servants, and there is no remembrance of such disorder and havoc being done by Christians. . . . Thus was this grand and noble city of Soissons, strong from its situation, walls and towers, full of wealth, and embellished with fine churches and holy relics, totally ruined and destroyed by the army of king Charles, and of the princes who accompanied him. The king, however before his departure, gave orders for its rebuilding"—Monstrelet, *Chronicles* (tr. by Johnes), bk. 1, ch. 120 (v. 1)

SOISSONS, Battle of (718). See FRANKS A D 511-752

Battle of (923).—The revolt against Charles the Simple, which resulted in the overthrow of the Carolingian dynasty, had its beginning in 918. In 922, Robert, Duke of France and Count of Paris, grandfather of Hugh Capet, was chosen and crowned king by the malcontents. On the 15th of June in the next year the most desperate and sanguinary battle of the civil war was fought at Soissons, where more than half of each army perished. The Capetians won the field, but their newly crowned king was among the slain.—Sir F. Palgrave, *Hist. of Normandy and Eng.*, v. 2, p. 40

SOISSONS, Peace Congress of. See SPAIN A D 1726-1731

SOKEMANNI. See SLAVERY, MEDIEVAL. ENGLAND

SOLEBAY, Naval battle of (1672). See NETHERLANDS (HOLLAND) A D 1672-1674

SOLES, Society of. See CUBA A D. 1514-1851

SOLFERRINO, Battle of (1859). See ITALY A D 1856-1859

SOLIDUS, The.—"The solidus or aureus is computed equivalent in weight of gold to twenty one shillings one penny English money"—C. Merivale, *Hist. of the Romans*, ch. 82.

SOLOMON: His reign.—His Temple. See JEWS, and TEMPLE OF SOLOMON

SOLOMON ISLANDS. See MELANESIA

OLON, The Constitution of. See ATHENS

B. C. 594 also, DEBT, LAWS CONCERNING.

SOLWAY-FRITH, OR SOLWAY MOSS, The Battle of. See SCOTLAND A D. 1542.

SOLYMAN, Caliph, A D 715-717. . . . Soly-

man I., Turkish Sultan, 1520-1566. . . . Soly-

man II., Turkish Sultan, 1687-1691.

SOMA.—HAOMA.—"It is well known that both in the Veda and the Avesta a plant is mentioned, called Soma (Zend, haoma). This plant, when properly squeezed, yielded a juice, which was allowed to ferment and, when mixed with milk and honey, produced an exhilarating and intoxicating beverage. This Soma juice has the same importance in Vedic and Avestic sacrifices as the juice of the grape had in the worship of Bacchus. The question has often been discussed what kind of plant this Soma could have been. When Soma sacrifices are performed at present, it is confessed that the real Soma can no longer be procured, and that some ci-près, such as Pâtikâs, etc., must be used instead." The Soma of later times seems to have been identified with a species of *Sarcostemma*. The ancient Soma is conjectured by some to have been the grape, and by others to have been the hop plant.—F. Max

Müller. *Biog. of Words*, appendix 8—See, also ZOROASTRIANS

SOMALILAND.—This region, on the African coast of the Gulf of Aden and the Indian Ocean, is partly under British and partly under Italian control

SOMASCINES, The.—The Somascines, or the Congregation of Somasca, so called from the town of that name were an order of regular clergy founded in 1540 by a Venetian noble, Girolamo Minni

SOMATOPHYLAX.—“A somatophylax in the Macedonian army was no doubt at first, as the word means, one of the officers who had to answer for the king's safety, perhaps in modern language a colonel in the body guards or house hold troops but as, in unmixed monarchies, the faithful officer who was nearest the king's person, to whose watchfulness he trusted in the hour of danger, often found himself the adviser in matters of state, so, in the time of Alexander, the title of somatophylax was given to those generals on whose wisdom the king chiefly leaned and by whose advice he was usually guided.”—S. Shalper, *Hist. of Egypt*, ch 6, sect. 18 (v 1)

SOMERS, Lord, and the shaping of constitutional government in England. See ENGLAND A D 1710-1712

SOMERSETT, The case of the negro. See SLAVERY, NEGRO A D 1685-1772

SOMNAUTH, The gates of. See AFGHANISTAN A D 1842-1869

SONCINO, Battle of (1431). See ITALY A D 1412-1447

SONDERBUND, The. See SWITZERLAND A D 1803-1848

SONOMA: A. D. 1846.—The raising of the Bear Flag. See CALIFORNIA A D 1846-1847

SONS OF LIBERTY. See UNITED STATES OF AM. A D 1765 THE RECEPTION OF THE NEWS

SONS OF LIBERTY, Knights of the Order of the. See UNITED STATES OF AM. A D 1864 (OCTOBER)

SOPHENE, Kingdom of. See ARMENIA

SOPHERIM. See SCRIBES

SOPHI I., Shah of Persia, A. D. 1628-1641.

... **Sophi II., Shah of Persia, 1666-1694.**

SOPHI, The. See MEGISTANES

SORA, The School of. See JEWS: 7TH CENTURY

SORABIANS, The.—A Slavonic tribe which occupied, in the eighth century, the country between the Elbe and the Saale. They were subdued by Charlemagne in 806.—J I Mombert, *Hist. of Charles the Great*, bk. 2, ch. 11

SORBIODUNUM.—A strong Roman fortress in Britain which is identified in site with Old Sarum of the present day.—T. Wright, *Celt. Roman and Saxon*, ch. 5

SORBONNE, The. See EDUCATION, MEDIEVAL; FRANCE.—UNIVERSITY OF PARIS

SORDONES, The.—A people of the same race as the ancient Aquitanians, who inhabited the eastern Pyrenees and the Aude.—Napoleon III., *Hist. of Caesar*, bk. 8, ch. 2 (v. 2).

SOTIATES, The. See AQUITAINE: THE ANCIENT TRIBES

SOTO, Hernando de, The expedition of. See FLORIDA: A. D. 1539-1542

SOUDAN, The. See SUDAN

SOUFFRANCE, A.—“The word is translated as a truce, but it means something very different from a modern truce. . . The Souffrance was more of the nature of a peace at the present day, and the reason why of old it was treated as distinct from a peace was this. The wars of the time generally arose from questions of succession or of feudal superiority. When it became desirable to cease fighting, while yet neither side was prepared to give in to the other, there was an agreement to give up fighting in the mean time, reserving all rights entire for future discussion. A Souffrance or truce of this kind might last for centuries.”—J H. Burton, *Hist. of Scotland* ch. 21 (v 2)

SOULT, Marshal, Campaigns of. See GERMANY A D 1806 (OCTOBER), 1807 (FEBRUARY—JUNE), SPAIN A D 1808 (SEPTEMBER—DECEMBER) to 1812-1814, GERMANY A D 1813 (MAY—AUGUST), FRANCE A D 1815 (JUNE)

SOUTH AFRICA: The aboriginal inhabitants.—“South Africa in its widest extent is peopled by two great and perfectly distinct indigenous races—the Kafirs and the Hottentots. The affinity of the Kafir tribes, ethnographically including the Kafirs proper and the people of Congo, is based upon the various idioms spoken by them, the direct representatives of a common but now extinct mother tongue. The aggregate of languages is now conventionally known as the A bantu, or, more correctly, the Bantu linguistic system. The more common term Kafir, from the Arabic Kafir—infidel, really represents but a small section of this great family, and being otherwise a term of reproach imposed upon them by strangers, is of course unknown to the people themselves. All the Bantu tribes are distinguished by a dark skin and woolly hair, which varies much in length and quality, but is never sleek or straight. According to its geographical position the Bantu system is divided into the Eastern group, from its principal representatives known as the Ama Zulu and Ama Khosa or Kafir proper, the Central, or Be-tchu ana group, and the Western or O va-Herero, or Damara group. The northern division of these Bantus bears the name of Ama Zulu, and they are amongst the best representatives of dark coloured races. The Zulus are relatively well developed and of large size, though not surpassing the average height of Europeans, and with decidedly better features than the Ama-Khosa. The most wide-spread and most numerous of all these Kafir tribes are the Bechuanas [including the Basutos], their present domain stretching from the upper Orange river northwards to the Zambesi, and over the west coast highland north of Namaqualand; of this vast region, however, they occupy the outskirts only. . . . The Hottentots, or more correctly Kol-Koin (men), have no material features in common with the great Bantu family, except their woolly hair, though even this presents some considerable points of difference. Their general type is that of a people with a peculiar pale yellow-brown complexion, very curly “elf-lock” or matted hair, narrow forehead, high cheek-bones projecting side-ways, pointed chin, body of medium size, rather hardy than strong, with small hands and feet, and platycephalous cranium. . . . The Hottentots are properly divided into three groups: the Colonial, or Hottentots properly so called,

dwelling in Cape Colony, and thence eastwards to the borders of Kafirland, the Korana, settled mainly on the right bank of the Orange river . . . , lastly, the Namaqua, whose domain embraces the western portion of South Africa, bordering eastwards on the Kalahari desert"—Hellwald Johnston, *Africa* (*Stanford's Compendium*), ch. 25—See, also, AFRICA THE INHABITING RACES

A. D. 1486-1806.—Portuguese discovery.—Dutch possession.—English acquisition.—The Cape of Good Hope, "as far as we know was first doubled by Bartholomew Diaz in 1486 [see PORTUGAL A. D. 1486-1498] He, and some of the mariners with him, called it the Cape of Torments, or *Capo Tormentoso*, from the miseries they endured. The more comfortable name which it now bears was given to it by King John of Portugal, as being the new way discovered by his subjects to the glorious Indies. Diaz, it seems, never in truth saw the Cape, but was carried past it to Algoa Bay. Vasco da Gama, another sailor hero, said to have been of royal Portuguese descent, followed him in 1497. He landed to the west of the Cape. Vasco da Gama did not stay long at the Cape but proceeding on went up the East Coast as far as our second South African colony, which bears the name which he then gave to it. He called the land *Tierra de Natal* because he reached it on the day of our Lord's Nativity. The name has stuck to it ever since and no doubt will now be preserved. From thence Da Gama went on to India. The Portuguese seem to have made no settlement at the Cape intended even to be permanent, but they did use the place during the 16th and first half of the next century as a port at which they could call for supplies and assistance on their way out to the East Indies. The East had then become the great goal of commerce to others besides the Portuguese. In 1600 our own East India Company was formed and in 1602 that of the Dutch. Previous to those dates, in 1591, an English sailor Captain Lancaster, visited the Cape, and in 1620 Englishmen landed and took possession of it in the name of James I. But nothing came of these visitings and declarations, although an attempt was made by Great Britain to establish a house of call for her trade out to the East. For this purpose a small gang of convicts was deposited on Robben Island, which is just off Capetown, but as a matter of course the convicts quarrelled with themselves and the Natives, and came to a speedy end. In 1595 the Dutch came, but did not then remain. It was not till 1652 that the first Europeans who were destined to be the pioneer occupants of the new land were put on shore at the Cape of Good Hope, and thus made the first Dutch settlement. Previous to that the Cape had in fact been a place of call for vessels of all nations going and coming to and from the East. But from this date, 1652, it was to be used for the Dutch exclusively. . . . The home Authority at this time was not the Dutch Government, but the Council of Seventeen at Amsterdam, who were the Directors of the Dutch East India Company. . . . From 1658, when the place was but six years old, there comes a very sad record indeed. The first cargo of slaves was landed at the Cape from the Guinea Coast. In this year, out of an entire population of 800, more than a half were slaves. The total number of these

was 187. To control them and to defend the place there were but 118 European men capable of bearing arms. This slave element at once became antagonistic to any system of real colonization, and from that day to this has done more than any other evil to retard the progress of the people. It was extinguished, much to the disgust of the old Dutch inhabitants, under Mr Buxton's Emancipation Act in 1834,—but its effects are still felt. The new land of which the Dutch had taken possession "was by no means unoccupied or unpossessed. There was a race of savages in possession, to whom the Dutch soon gave the name of Hottentots. [The name was probably taken from some sound in their language which was of frequent occurrence, they seem to have been called 'Ottentoots,' 'Hotnots,' 'Hottentots,' 'Hodmodods,' and 'Hadmandods,' promiscuously.—Foot note.] Soon after the settlement was established the burghers were forbidden to trade with these people at all, and then hostilities commenced. The Hottentots found that much, in the way of land, had been taken from them and that nothing was to be got. They . . . have not received, as Savages, a bad character. They are said to have possessed fidelity, attachment, and intelligence. But the Hottentot, with all his virtues, was driven into rebellion. There was some fighting, in which the natives of course were beaten, and rewards were offered, so much for a live Hottentot, and so much for a dead one. This went on till, in 1672, it was found expedient to purchase land from the natives. A contract was made in that year to prevent future cavilling, as was then alleged, between the Governor and one of the native princes, by which the district of the Cape of Good Hope was ceded to the Dutch for a certain nominal price. . . . But after a very early period—1684—there was no further buying of land. The land was then annexed by Europeans as convenience required. In all this the Dutch of those days did very much as the English have done since. The Hottentot . . . is said to be nearly gone, and, being a yellow man, to have lacked strength to endure European seductions. But as to the Hottentot and his fate there are varied opinions. I have been told by some that I have never seen a pure Hottentot. Using my own eyes and my own idea of what a Hottentot is, I should have said that the bulk of the population of the Western Province of the Cape Colony is Hottentot. The truth probably is that they have become so mingled with other races as to have lost much of their identity, but that the race has not perished, as have the Indians of North America and the Maoris. . . . The last half of the 17th and the whole of the 18th century saw the gradual progress of the Dutch dépot,—a colony it could hardly be called,—going on in the same slow determined way, and always with the same purpose. It was no colony because those who managed it at home in Holland, and they who at the Cape served with admirable fidelity their Dutch masters, never entertained an idea as to the colonization of the country. . . . In 1795 came the English. In that year the French Republican troops had taken possession of Holland [see FRANCE: A. D. 1795 (JUNE—DECEMBER)], and the Prince of Orange, after the manner of dethroned potentates, took refuge in England. He gave an authority, which was dated from Kew, to the

Governor of the Cape to deliver up all and everything in his hands to the English forces. On the arrival of the English fleet there was found to be, at the same time, a colonist rebellion. In this double emergency the poor Dutch Governor, who does not seem to have regarded the Prince's order as an authority, was sorely puzzled. He fought a little, but only a little, and then the English were in possession. In 1797 Lord Macartney came out as the first British Governor. Great Britain at this time took possession of the Cape to prevent the French from doing so. No doubt it was a most desirable possession, as being a half way house for us to India as it had been for the Dutch. But we should not, at any rate then, have touched the place had it not been that Holland, or rather the Dutch, were manifestly unable to retain it. Our rule over the Dutchmen was uneasy and unprofitable. Something of rebellion seems to have been going on during the whole time. When at the peace of Amiens in 1802 it was arranged that the Cape of Good Hope should be restored to Holland [see FRANCE A D 1801-1802]. English Ministers of State did not probably grieve much at the loss. But the peace of Amiens was delusive, and there was soon war between England and France. Then again Great Britain felt the necessity of taking the Cape, and proceeded to do so on this occasion without any semblance of Dutch authority. At that time whatever belonged to Holland was almost certain to fall into the hands of France. In 1805 Sir David Baird was sent with half a dozen regiments to expel, not the Dutch, but the Dutch Governor and the Dutch soldiers from the Cape. This he did easily, having encountered some slender resistance, and thus in 1806, on the 19th January, after a century and a half of Dutch rule, the Cape of Good Hope became a British colony.—A Trollope, *South Africa*, v 1, ch 2.

ALSO IN: W. Greswell, *Our South African Empire*, v 1, ch 1-4.—R. Russell, *Natal*, pt 2, ch 1-3.—Sir B Frere, *Historical Sketch of S Africa* (Royal Hist Soc Trans N S, v 2 and 4).

A. D. 1806-1881.—The English and the Dutch Boers.—The "Great Trek."—Successful Boer republics of Natal, Orange Free State, and the Transvaal, absorbed in the British dominions.—The Boer War.—The early history of the Cape Colony, after it became a dependency of the British Crown, "is a record of the struggles of the settlers, both English and Dutch, against the despotic system of government established by Lord Charles Somerset; of Kaffir wars, in which the colonists were often hard put to it to hold their own; and of the struggle for the liberty of the Press, sustained with success by John Fairbairn, and Thomas Pringle, the poet of South Africa, the Ovid of a self-chosen exile. For a time the Dutch and English settlers lived in peace and amity together, but the English efforts to alleviate the condition of, and finally emancipate the slaves, severed the two races. The Dutch settlers held the old Biblical notions about slavery, and they resented fiercely the law of 1833 emancipating all slaves throughout the colony in 1834. The Boers at once determined to 'trek,' to leave the colony which was under the jurisdiction of the English law, and find in the South African wilderness, where no human law prevailed, food for

their flocks, and the pastoral freedom of Jacob and of Abraham. The Boers would live their own lives in their own way. They had nothing in common with the Englishman, and they wished for nothing in common. . . . They were a primitive people, farming, hunting, reading the Bible, pious, sturdy, and independent, and the colonial Government was by no means willing to see them leaving the fields and farms that they had colonised, in order to found fresh states outside the boundaries of the newly acquired territory. But the Government was powerless; it tried, and tried in vain, to prevent this emigration. There was no law to prevent it. . . . So, with their waggons, their horses, their cattle and sheep, their guns, and their few household goods, the hardy Boers struck out into the interior and to the north east, in true patriarchal fashion [the migration being known as the Great Trek], seeking their promised land, and that 'desolate freedom of the wild ass' which was dear to their hearts. They founded a colony at Natal, fought and baptized the new colony in their own blood. The Zulu chief, Dingaan, who sold them the territory, murdered the Boer leader, Peter Retief, and his 79 followers as soon as the deed was signed. This was the beginning of the Boer hatred to the native races. The Boers fought with the Zulus successfully enough, fought with the English who came upon them less successfully. The Imperial Government decided that it would not permit its subjects to establish any independent Governments in any part of South Africa. In 1843, after no slight struggle and bloodshed, the Dutch republic of Natal ceased to be, and Natal became part of the British dominion. Again the Boers who were unwilling to remain under British rule, 'trekked' northward, again a free Dutch state was founded—the Orange Free State. Once again the English Government persisted in regarding them as British subjects, and as rebels if they refused to admit as much. Once again there was strife and bloodshed and in 1848 the Orange settlement was placed under British authority, while the leading Boers fled for their lives across the Vaal River, and, obstinately independent, began to found the Transvaal Republic. After six years, however, of British rule in the Orange territory the Imperial Government decided to give it back to the Boers, whose stubborn desire for self-government, and unchanging dislike for foreign rule, made them practically unmanageable as subjects. In April 1854 a convention was entered into with the Boers of the Orange territory, by which the Imperial Government guaranteed the future independence of the Orange Free State. Across the Vaal River the Transvaal Boers grew and flourished after their own fashion, fought the natives, established their republic and their Volksraad. But in 1877 the Transvaal republic had been getting rather the worst of it in some of these struggles, and certain of the Transvaal Boers seem to have made suggestions to England that she should take the Transvaal republic under her protection. Sir Theophilus Shepstone was sent out to investigate the situation. He seems to have entirely misunderstood the condition of things, and to have taken the frightened desires of a few Boers as the honest sentiments of the whole Boer nation. In an evil hour he hoisted the English flag in the Transvaal, and declared the little republic a portion of the

territory of the British Crown. As a matter of fact, the majority of the Boers were a fierce, independent people, very jealous of their liberty, and without the least desire to come under the rule, to escape which they had wandered so far from the earliest settlements of their race. . . . The Boers of the Transvaal sent deputation after deputation to England to appeal, and appeal in vain, against the annexation. Lord Carnarvon had set his whole heart upon a scheme of South African confederation; his belief in the ease with which this confederation might be accomplished was carefully fostered by judiciously coloured official reports. . . . Sir Bartle Frere, 'as a friend,' advised the Boers 'not to believe one word' of any statements to the effect that the English people would be willing to give up the Transvaal. 'Never believe,' he said, 'that the English people will do anything of the kind.' When the chief civil and military command of the eastern part of South Africa was given to Sir Garnet Wolseley, Sir Garnet Wolseley was not less explicit in his statements. . . . In spite of the announcements of Sir Bartle Frere, Sir Garnet Wolseley, and Sir Owen Lanyon, the disaffected Boers were not without more or less direct English encouragement. The Boer deputations had found many friends in England. One of those who thus sympathised was Mr Gladstone. In his Midlothian speeches he denounced again and again the Conservative policy which had led to the annexation of the Transvaal. . . . While all the winds of the world were carrying Mr Gladstone's words to every corner of the earth, it is not surprising that the Boers of the Transvaal . . . should have caught at these encouraging sentences, and been cheered by them, and animated by them to rise against the despotism denounced by a former Prime Minister of England. . . . For some time there seemed to be no reasonable chance of liberty, but in the end of 1880 the Boers saw their opportunity. . . . There were few troops in the Transvaal. The Boer hour had come. As in most insurrections, the immediate cause of the rising was slight enough. A Boer named Bezuidenot was summoned by the landdrost of Potchefstroom to pay a claim made by the Treasury officials at Pretoria. Bezuidenot resisted the claim, which certainly appears to have been illegal. . . . The landdrost attached a waggon of Bezuidenot's, and announced that it would be sold to meet the claim. On November 11 the waggon was brought into the open square of Potchefstroom, and the sheriff was about to begin the sale, when a number of armed Boers pulled him off and carried the waggon away in triumph. They were unopposed, as there was no force in the town to resist them. The incident, trifling in itself, of Bezuidenot's cart, was the match which fired the long-prepared train. Sir Owen Lanyon sent some troops to Potchefstroom; a wholly unsuccessful attempt was made to arrest the ringleaders of the Bezuidenot affair; it was obvious that a collision was close at hand. . . . On Monday, December 13, 1880, almost exactly a month after the affair of Bezuidenot's waggon, a mass meeting of Boers at Heidelberg proclaimed the Transvaal once again a republic, established a triumvirate Government, and prepared to defend their republic in arms. . . . The news of the insurrection aroused the Cape Government to a sense of the seriousness of the situation. Movements

of British troops were at once made to put the insurgents down with all speed. It is still an unsettled point on which side the first shot was fired. There were some shots exchanged at Potchefstroom on December 15. . . . Previously to this the 94th regiment had marched from Leydenburg to reinforce Pretoria on December 5, and had reached Middleburgh about a week later. On the way came rumours of the Boer rising. . . . Colonel Anstruther seems to have felt convinced that the force he had with him was quite strong enough to render a good account of any rebels who might attempt to intercept its march. The whole strength of his force, however, officers included, did not amount to quite 250 men. The troops crossed the Olifants River, left it two days' march behind them, and on the morning of the 20th were marching quietly along with their long line of waggons and their band playing 'God save the Queen' under the bright glare of the sun. Suddenly, on the rising ground near the Bronkhorst Spruit a body of armed Boers appeared. A man galloped out from among them—Paul de Beer—with a flag of truce. Colonel Anstruther rode out to meet him, and received a sealed despatch warning the colonel that the British advance would be considered as a declaration of war. Colonel Anstruther replied simply that he was ordered to go to Pretoria, and that he should do so. Each man galloped back to his own force, and firing began. In ten minutes the fight, if fight it can be called, was over. The Boers were unrivalled sharpshooters, had marked out every officer; every shot was aimed, and every shot told. The Boers were well covered by trees on rising ground; the English were beneath them, had no cover at all, and were completely at their mercy. In ten minutes all the officers had fallen, some forty men were killed, and nearly double the number wounded. Colonel Anstruther, who was himself badly wounded, saw that he must either surrender or have all his men shot down, and he surrendered. . . . Colonel Anstruther, who afterwards died of his wounds, bore high tribute in his despatch to the kindness and humanity of the Boers when once the fight was done. . . . Sir George Colley struggled bravely for a while to make head against the Boers. At Lang's Nek and Ingago he did his best, and the men under him fought gallantly, but the superior positions and marksmanship of the Boers gave them the advantage in both fights. Under their murderous fire the officers and men fell helplessly. Officer after officer of a regiment would be shot down by the unerring aim of the Boers while trying to rally his men, while the British fire did comparatively slight damage, and the troops seldom came to sufficiently close quarters to use the bayonet. But the most fatal battle of the campaign was yet to come. Sir Evelyn Wood had arrived at the Cape with reinforcements, had met Sir George Colley, and had gone to Pietermaritzburg to await the coming of further reinforcements. On Saturday night, February 26, Sir George Colley with a small force moved out of the camp at Mount Prospect, and occupied the Majuba Hill, which overlooked the Boer camps on the flat beyond Lang's Nek. Early next morning the Boers attacked the hill; there was some desultory firing for a while, under cover of which three Boer storming parties ascended the hill almost unseen. The British

were outflanked and surrounded, a deadly fire was poured in upon them from all sides. The slaughter was excessive. As usual the officers were soon shot down. Sir George Colley, who was directing the movements as coolly as if at review, was killed just as he was giving orders to cease firing. The British broke and fled, fired upon as they fled by the sharpshooters. Some escaped, a large number were taken prisoners. So disastrous a defeat had seldom fallen upon British arms. The recent memory of Majwand was quite obliterated. That was the last episode of the war. General Wood agreed to a temporary armistice. There had been negotiations going on between the Boers and the British before the Majuba Hill defeat, which need never have occurred if there had not been a delay in a reply of Kruger's to a letter of Sir George Colley's. The negotiations were now resumed, and concluded in the establishment of peace, on what may be called a Boer basis. The republic of the Transvaal was to be re-established, with a British protectorate and a British Resident indeed, but practically granting the Boers the self-government for which they took up arms.—J. H. McCarthy, *England under Gladstone*, ch. 5.

ALSO IN: J. Nixon, *Complete Story of the Transvaal*.—T. F. Carter, *Narrative of the Boer War*.

A. D. 1811-1868.—The Kafir wars.—British absorption of Kafaria.—"In 1811 the first Kafir war was brought on by the depredations of those warlike natives on the Boers of the eastern frontier; a war to the knife ensued, the Kafirs were driven to the other side of the Great Fish River, and military posts were formed along the border. A second war, however, broke out in 1818, when the Kafirs invading the colony drove the farmers completely out of the country west of the Great Fish River, penetrating as far as Uitenhage. But the Kafirs could not stand against the guns of the colonists, and the second war terminated in the advance of an overwhelming force into Kafria, and the annexation of a large slice of territory, east of the Great Fish River, to the colony. . . . For a third time, in 1835, a horde of about 10,000 fighting men of the Kafirs spread fire and slaughter and pillage over the eastern districts, a war which led, as the previous ones had done, to a more extended invasion of Kafria by the British troops, and the subjugation of the tribes east of the Kei river. . . . A fourth great Kafir war in 1846, provoked by the daring raids of these hostile tribes and their bold invasions of the colony was also followed up by farther encroachments on Kafir territory, and in 1847 a proclamation was issued extending the frontier to the Orange river on the north and to the Keiskamma river in the east, British sovereignty being then also declared over the territory extending from the latter river eastward to the Kei, though this space was at first reserved for occupation by the Kafirs and named British Kafaria. But peace was restored only for a brief time; in 1857 a fresh Kafir rebellion had broken out, and for two years subsequently a sort of guerilla warfare was maintained along the eastern frontier, involving great losses of life and destruction of property. In 1868 this last Kafir war was brought to a conclusion, and British Kafaria was placed under the rule of European functionaries and incorporated with the colony. In 1868 the Basutos [or Eastern Bechuana], who

occupy the territory about the head of the Orange river, between its tributary the Caledon and the summits of the Drakenberg range, and who had lived under a semi-protectorate of the British since 1848, were proclaimed British subjects. . . . Subsequently large portions of formerly independent Kafaria between the Kei river and the southern border of Natal have passed under the government of the Cape."—Helliwald Johnston, *Africa (Stanford's Compendium)*, ch. 23.

A. D. 1867-1871.—Discovery of Diamonds.—Annexation of Griqualand west to Cape Colony. See GRIQUAS.

A. D. 1877-1879.—The Zulu War.—"At this time [1877] besides the three English Colonies of Cape Town, Natal, and the lately formed Griqualand, there were two independent Dutch Republics,—the Orange Free State, and the Transvaal. Much of the white population even of the English Provinces was Dutch, and a still larger proportion consisted of reclaimed or half-reclaimed natives. Thus . . . there lay behind all disputes the question which invariably attends frontier settlements—the treatment of the native population. This difficulty had become prominent in the year 1873 and 1874, when the fear of treachery on the part of a chief of the name of Langlibalele located in Natal had driven the European inhabitants to unjustifiable violence. The tribe over which the chief had ruled had been scattered and driven from its territory, the chief himself brought to trial, and on most insufficient evidence sentenced to transportation. It was the persuasion, that he was intriguing with external tribes which had excited the unreasoning fear of the colonists. For beyond the frontier there lay the Zulus, a remarkable nation, organised entirely upon a military system, and forming a great standing army under the despotic rule of their King Cetshwayo. Along the frontier of Natal the English preserved friendly relations with this threatening chief. But the Dutch Boers of the Transvaal, harsh and arbitrary in their treatment of natives, had already involved themselves in a war with a neighbouring potentate of the name of Secocoeni, and had got into disputes with Cetshwayo, which threatened to bring upon the European Colonies an indiscriminate assault." Lord Carnarvon thought it practicable to cure the troubles in South Africa by a confederation of the colonies. "The difficulty of the situation was so obvious to the Colonial Minister that he had chosen as High Commissioner a man whose experience and energy he could thoroughly trust. Unfortunately in Sir Bartle Frere he had selected a man not only of great ability, but one who carried self-reliance and imperialist views to an extreme. . . . The danger caused by the reckless conduct of the Boers upon the frontier, and their proved incapacity to resist their native enemies, had made it a matter of the last importance that they should join the proposed Confederation, and thus be at once restrained and assisted by the central power. Sir Theophilus Shepstone had been charged with the duty of bringing the Transvaal Republic to consent to an arrangement of this sort. . . . Unable to persuade the Boers to accept his suggestions for an amicable arrangement, he proceeded, in virtue of powers intrusted to him, to declare the Republic annexed, and to take over the government. This high-handed act brought with it, as some of its

critics in the House of Commons had prophesied, disastrous difficulties. Not only were the Boers themselves almost as a matter of course disaffected, but they handed over to the Imperial Government all their difficulties and hostilities. They were involved in disputes with both their barbarous neighbours . . . In 1875 they had made demands upon Cetchwayo, the most important of which was a rectification of frontier largely in their own favour . . . Commissioners were appointed in 1878 to inquire into the rights of the case . . . The Commissioners arrived at a unanimous decision against the Dutch claims . . .

But before the Treaty could be carried out it required ratification from the High Commissioner, and it came back from his hands clogged with formidable conditions . . . While . . . he accepted the boundary report, he determined to make it an opportunity for the destruction of Cetchwayo's power. In December a Special Commission was despatched to meet the Zulu Envoys, to explain the award, but at the same time to demand corresponding guarantees from the King. When these were unfolded they appeared to be the abolition of his military system and the substitution of a system of tribal regiments approved by the British Government, the acceptance of a British Resident by whose advice he was to act, the protection of missionaries, and the payment of certain fines for irregularities committed by his subjects. These claims were thrown into the form of an ultimatum, and Cetchwayo was given thirty days to decide . . . It was to be submission or war. It proved to be war. Sir Bartle Frere had already prepared for this contingency, he had detained in South Africa the troops which should have returned to England, and had applied to the Home Government for more. Lord Chelmsford was appointed to the command of the troops upon the frontier, and on the 12th, the very day on which the time allowed for the acceptance of the ultimatum expired, the frontier was crossed. The invasion was directed towards Ulundi, the Zulu capital . . . The first step across the frontier produced a terrible disaster. The troops under the immediate command of Lord Chelmsford encamped at Isandhlana without any of the ordinary precautions, and in a bad position . . . In this unprotected situation Lord Chelmsford, while himself advancing to reconnoitre, left two battalions of the 24th with some native allies under Colonel Puleine, who were subsequently joined by a body of 8,000 natives and a few Europeans under Colonel Durnford. The forces left in the camp were suddenly assaulted by the Zulus in overwhelming numbers and entirely destroyed [January 22, 1879]. It was only the magnificent defence by Chard and Bromhead of the post and hospital at Rorke's Drift which prevented the victorious savages from pouring into Natal. Lord Chelmsford on returning from his advance hurried from the fearful scene of slaughter back to the frontier. For the moment all was panic; an immediate irruption of the enemy was expected. But when it was found that Colonel Wood to the west could hold his own though only with much rough fighting, and that Colonel Pearson, towards the mouth of the river, after a successful battle had occupied and held Ekowe, confidence was re-established. But the troops in Ekowe were cut off from all communication except by means of heliographic

signals, and the interest of the war was for a while centred upon the beleaguered garrison. With extreme caution, in spite of the clamorous criticism levelled against him, Lord Chelmsford refused to move to its rescue till fully reinforced. Towards the end of March however it was known that the provisions were running low, and on the 29th an army of 6,000 men again crossed the frontier. On this occasion there was no lack of precaution . . . As they approached the fortress, they were assaulted at Gingilovo, their strong formation proved efficient against the wild bravery of their assailants, a complete victory was won, and the garrison at Ekowe rescued. A day or two earlier an even more reckless assault upon Colonel Wood's camp at Kambula was encountered with the same success. But for the re-establishment of the English prestige it was thought necessary to undertake a fresh invasion of the country . . . Several attempts at peace had been made on the part of the Zulus. But their ambassadors were never, in the opinion of the English generals, sufficiently accredited to allow negotiations to be opened. Yet it would appear that Cetchwayo was really desirous of peace, according to his own account even the assault at Isandhlana was an accident, and the two last great battles were the result of local efforts. At length in July properly authorised envoys came to the camp. Terms of submission were dictated to them, but as they were not at once accepted a final battle was fought resulting completely in favour of the English, who then occupied and burnt Ulundi, the Zulu capital . . . Sir Garnet Wolseley was . . . again sent out with full powers to effect a settlement. His first business was to capture the King. When this was done he proceeded to divide Zululand into thirteen districts, each under a separate chief, the military system was destroyed; the people were disarmed and no importation of arms allowed; a Resident was to decide disputes in which British subjects were involved. The reception of missionaries against the will of the people was not however insisted on."—J. F. Bright, *Hist. of England*, period 4, pp. 545-550.

Also in F. E. Colenso and E. Durnford, *Hist. of the Zulu War*—A. Wilmot, *Hist. of the Zulu War*—C. J. Norris-Newman, *In Zululand with the British*—C. Vijn, *Cetchwayo's Dutchman*.

A. D. 1885-1893.—British acquisition of Matabeleland or Zambesia.—Dominion of the British South Africa Company.—War with King Lobengula.—"The Boers, ever on the lookout for new lands into which to trek, had long ago fixed their eyes on the country north of the Limpopo, known generally as Matabeleland, ruled over by Lobengula, the son of the chief of the Matabeles . . . The reports of Mauch, Baines, and others, of the rich gold mines contained in this territory, were well known. . . . Other travellers and sportsmen, Mohr, Oates, Selous, gave the most favourable accounts not only of the gold of the country, but of the suitability of a large portion of the high plateau known as Mashonaland for European settlement and agricultural operations. When Sir Charles Warren was in Bechuanaland in 1885, several of his officers made journeys to Matabeleland, and their reports all tended to show the desirability of taking possession of that country; indeed Sir Charles was assured that Lobengula would welcome a British alliance as a protection against

the Boers, of whose designs he was afraid. . . . As a result of Sir Charles Warren's mission to Bechuanaland, and of the reports furnished by the agents he sent into Matabeleland, the attention of adventurers and prospectors was more and more drawn towards the latter country. The Portuguese . . . had been electrified into activity by the events of the past two years. That the attention of the British Government was directed to Matabeleland even in 1887 is evident from a protest in August of that year, on the part of Lord Salisbury, against an official Portuguese map claiming a section of that country as within the Portuguese sphere. Lord Salisbury then clearly stated that no pretensions of Portugal to Matabeleland could be recognised, and that the Zambesi should be regarded as the natural northern limit of British South Africa. The British Prime Minister reminded the Portuguese Government that according to the Berlin Act no claim to territory in Central Africa could be recognised that was not supported by effective occupation. The Portuguese Government maintained (it must be admitted with justice) that this applied only to the coast, but Lord Salisbury stood firmly to his position. . . . Germans, Boers, Portuguese, were all ready to lay their hands on the country claimed by Lobengula. England stepped in and took it out of their hands; and at the worst she can only be accused of obeying the law of the universe, 'Might is Right.' By the end of 1887 the attempts of the Transvaal Boers to obtain a hold over Matabeleland had reached a crisis. It became evident that no time was to be lost if England was to secure the Zambesi as the northern limit of extension of her South African possessions. Lobengula himself was harassed and anxious as to the designs of the Boers on the one hand, and the doings of the Portuguese on the north of his territory on the other. In the Rev. J. Smith Moffat, Assistant Commissioner in Bechuanaland, England had a trusty agent who had formerly been a missionary for many years in Matabeleland, and had great influence with Lobengula. Under the circumstances, it does not seem to have been difficult for Mr Moffat to persuade the King to put an end to his troubles by placing himself under the protection of Great Britain. On 21st March 1888, Sir Hercules Robinson, Governor of Cape Colony, and Her Majesty's High Commissioner for South Africa, was able to inform the Home Government that on the previous 11th February Lobengula had appended his mark to a brief document which secured to England supremacy in Matabeleland over all her rivals. . . . The publication of the treaty was, as might be expected, followed by reclamations both on the part of the Transvaal and of Portugal. Before the British hold was firmly established over the country attempts were made by large parties of Boers to trek into Matabeleland. . . . Individual Boers as well, it must be said, as individual Englishmen at the kraal of Lobengula, attempted to poison the mind of the latter against the British. But the King remained throughout faithful to his engagements. Indeed, it was not Lobengula himself who gave any cause for anxiety during the initial stage of the English occupation. He is, no doubt, a powerful chief, but even he is obliged to defer to the wishes of his 'Indunas' and his army. . . . Lobengula himself kept a firm hand over his war-

riors, but even he was at times apprehensive that they might burst beyond all control. Happily this trying initial period passed without disaster. . . . No sooner was the treaty signed than Lobengula was besieged for concessions of land, the main object of which was to obtain the gold with which the country was said to abound, especially in the east, in Mashonaland. The principal competitors for what was looked upon as the great prize were two syndicates of capitalists, which finally became amalgamated, in 1889, under the skilful diplomacy of Mr. Cecil J. Rhodes, forming the great British South Africa Company, about which much has been heard in recent years. The principal field of the operations of the British South Africa Company was defined in the charter to be 'the region of South Africa lying immediately to the north of British Bechuanaland, and to the north and west of the South African Republic, and to the west of the Portuguese dominions.' The Company was also empowered to acquire any further concessions, if approved of by 'Our Secretary of State'. The Company was empowered to act as the representative of the Imperial Government, without, however, obtaining any assistance from the Government to bear the expense of the administration. . . . The capital of the Company was a million sterling. It is not easy to define the relations of the Chartered Company to the various other companies which had mining interests in the country. In itself it was not a consolidation of the interests of those companies. Its functions were to administer the country and to work the concessions on behalf of the Concessionaires, in return for which it was to retain fifty per cent. of the profits. . . . When the British South African Company was prepared to enter into active occupation of the territories which they were authorised to exploit, they had on the one hand the impis of Lobengula eager to wash their spears in white blood, on the south the Boers of the Transvaal, embittered at being prevented from trekking to the north of the Limpopo, and on the east and on the north-east the Portuguese trying to raise a wall of claims and historical pretensions against the tide of English energy. . . . An agreement was concluded between England and Portugal in August 1890, by which the eastern limits of the South Africa Company's claims were fixed, and the course of the unknown Sabi River, from north to south, was taken as a boundary. But this did not satisfy either Portugal or the Company, and the treaty was never ratified. . . . A new agreement [was] signed on the 11th June 1891, under which Portugal can hardly be said to have fared so well as she would have done under the one repudiated by the Cortes in the previous year. The boundary between the British Company's territories was drawn farther east than in the previous treaty. The line starting from the Zambesi near Zumbo runs in a general south-east direction to a point where the Mazoe River is cut by the 35rd degree of east longitude. The boundary then runs in a generally south direction to the junction of the Lunde and the Sabi, where it strikes south-west to the north-east corner of the South African Republic, on the Limpopo. In tracing the frontier along the slope of the plateau, the Portuguese sphere was not allowed to come farther west than 30° 30' E. of Greenwich, nor the British sphere east

of 83° E. A slight deflection westwards was made so as to include Massi Kessi in the Portuguese sphere. According to the terms of the arrangement, the navigation of the Zambesi and the Shire was declared free to all nations.—J. S. Kettle, *The Partition of Africa*, ch. 18.—By the spring of 1893 the British South Africa Company had fairly laid hands upon its great dominion of Zambesia. Matabele was swarming with searchers for gold, a railroad from the port of Beira, through Portuguese territory, was in progress, a town at Fort Salisbury was rising. Lobengula, the Matabele king, repented speedily of his treaty and repudiated the construction put on it by the English. Quarrels arose over the Mashonas, whom the Matabeles held in slavery and whom the new lords of the country protected. Both parties showed impatience for war, and it was not long in breaking out. The first shots were exchanged early in October, before the end of the year the British were complete masters of the country, and Lobengula had fled from his lost kingdom, to die, it is said, during the flight. There were two pitched battles, in which the natives suffered terribly. They obtained revenge in one instance, only, by cutting off a party of thirty men, not one of whom survived.

SOUTH AFRICA COMPANY, The British. See AFRICA. A. D. 1884-1891; and SOUTH AFRICA. A. D. 1885-1893.

SOUTH AUSTRALIA.—The title is a misnomer. South Australia comprises nearly a third of the Continent of Australia, through which it extends from south to north. It is bounded on the west by the colony of Western Australia, and on the east by those of Queensland, New South Wales and Victoria. In area, it covers 903 425 square miles, and is larger than the United Kingdom, France, Germany, Belgium, Italy, Spain and Portugal put together. The southern coast line, from the border of Victoria to that of Western Australia, measures at least 2,000 miles. From Cape Jervis at the southern extremity of the Gulf of St. Vincent, a succession of mountain ranges runs almost due north for 200 miles. Eastward of the Mount Lofty Range endless plains stretch away into New South Wales and Victoria, and westward those in which Adelaide is situated are bounded by the Gulf. A vast, shallow depression occurs to the north and west of the Flinders Range, which in some places is below the level of the sea. The only navigable river in the southern part of the colony is the Murray, which entering it from the east between New South Wales and Victoria, pursues a tortuous course. The streams which descend from the hills are roaring torrents in the times of winter floods, but the rapidity of their fall is such that they speedily exhaust themselves, and in summer are mere rivulets connecting chains of ponds. On the map the lakes of South Australia cover a considerable surface but they have little in the way of beauty, interest, or value. It has been said that explorers do not usually deal in half-lights, they find either a paradise or just the reverse, and in their descriptions are prodigal of superlatives. Hence, perhaps, the hideous picture of Sturt's Stony Desert that was so highly overdrawn. It has proved to be good sheep-country, and the area of actual wilderness is shrinking every year.—*Descriptive*

Sketch of South Australia, by Henry T. Burgess, in *Australasia Illustrated*, v. 2, pp. 818-15.

A. D. 1834-1836.—Early Settlement of the Colony.—Two names are conspicuous above all others in the history of the early settlement. They are those of Edward Gibbon Wakefield and George Fife Angas. To the former belongs the honour of devising a new method for successful colonization, and to the latter that of being chiefly instrumental in bringing it to the test of actual experiment. The colonization of South Australia was undertaken on altogether novel principles. It was mooted in England at a period when emigration projects were popular, for times were bad. The failure of some attempts, and notably that at Swan River in Western Australia, led acute observers to see that the land-grant system was fatal to prosperity, and among those who suggested better methods Mr. Wakefield took a foremost place. The essential principle of his scheme was that land should be exchanged for labour instead of being given away, or alienated for a merely nominal sum. The idea of founding a colony somewhere in Southern Australia altogether independent of previous settlements found powerful advocates, and after some years of agitation in public meetings and otherwise an Act was passed by the Imperial Parliament of 1834 in which it was embodied. Under that Act Commissioners were appointed and empowered to undertake the enterprise. It was stipulated that no part of the expense incurred should fall upon the Home Government. The Commissioners were authorized to borrow £50,000 to defray the cost of emigration, and a further sum of £200,000 for the general charges of founding the colony. By way of securing a sort of guarantee they were restrained from exercising their general powers until the sum of £20,000 had been invested in exchequer bills in the names of trustees, and 35,000 acres of land were sold. It may be mentioned here that one clause in the Act expressly prohibited the transportation of convicts to the colony. Though the South Australian Association that had been formed to carry out the project had succeeded thus far, the initial difficulties were not over. The chief obstacle was the necessity of selling sufficient land to comply with the requirements of the statute. The price being finally reduced to twelve shillings an acre, Mr. Angas succeeded in forming the South Australian Company. The Company took up a sufficient number of land orders at the reduced rate to fulfil the stipulations of the Act, all other purchasers being placed on the same more advantageous terms, and thus the enterprise was fairly launched. Early in 1836 the dispatch of emigrants began, and on the 29th of July of that year the 'Duke of York,' which was the first vessel to arrive, cast anchor in Nepean Bay. Other vessels arrived in tolerably quick succession at the same rendezvous. When Colonel Light arrived in the month of August with a staff of surveyors, he entered on a careful examination of the country west of the Gulf of St. Vincent. As the result of these observations, which experience has confirmed in every respect, Holdfast Bay was selected for the place of final disembarkation, and there, by December, 1836, most of the arrivals up to that time were congregated.—*Historical Review of South Australia*, by Henry T. Burgess, in *Australasia Illustrated*, v. 2, pp.

775-8.—See, also, AUSTRALIA: A. D. 1800-1840.

A. D. 1840-1862.—Discoveries of mineral wealth.—Constitutional organization.—Over-expenditure on public works in the young colony brought on a financial crisis in 1841-2, which was ruinous to many. To Sir George Grey belongs the credit of rescuing the Colony from the insolvency into which it had been plunged. . . . But personal vigour in the conduct of affairs was not the only force that aided the success of this able Governor. Mineral discoveries, which came in timely to his succour in the shape first of silver, and then of the world famed Kapunda and Burra copper mines, situated respectively some 50 and 100 miles from the capital, worked wonders in the resuscitation of a depleted land interest, and, through such resuscitation, rapidly helped on the recovery of the Colony's finances. In 1845, soon after the discovery of the last named mine, Sir George was appointed Governor of New Zealand. . . . The next Governor was Colonel Robe. . . . Colonel Robe, . . . by attempting to enforce a royalty on minerals, a course contravening the principle of land sales adopted by the first Commissioner in founding the Colony—namely—that 'all minerals went with the land they sold,' aroused the opposition of the Colonists. . . . The tenure of Sir Henry Young, the next Governor, who was appointed in 1848, was fruitful in events of great interest to the material prosperity of the country. The first of these was the great gold discovery of 1851, which so depleted the pastoral pursuits of South Australia as to lead to a momentary crisis. Another event was the opening up of trade with the Riverina district of New South Wales, and a third was the establishment of District Councils. Sir Henry was transferred to Tasmania in 1854, and was succeeded in 1855 by Sir Richard Macdonell. Sir Richard held office for nearly seven years, during which period the Colony acquired its new constitution. . . . The new Legislature set itself to work in right earnest for the reform of the Land Laws, and passed the Real Property Act, introduced by Sir Robert Torrens, which did away with much of the cumbrous procedure with regard to the sale of property, and has ever since been studied, as it deserves to be, by reformers in that direction. The discovery of the Wallaroo Copper mines in 1860 gave another impetus to the development of the country, followed, as it was, by the agricultural settlement of the district. Exploration too was carried on extensively by Mr. Babbage, Major Warburton, and Mr. Stuart, leading to some very advantageous discoveries, in consequence of which the Northern Territory was annexed to South Australia proper."—*Her Majesty's Colonies (Colonial and Indian Exhibition, 1886)*, pp. 189-91.

A. D. 1885-1892.—Movements toward Australian federation. See AUSTRALIA: A. D. 1885-1892.

A. D. 1893-1895.—Labor Settlements.—"The traveller in South Australia who is in any way interested in Labour or Unemployed problems, should pay a visit to the Labour Settlements on the Murray river. . . . These Labour Villages originated in an unemployed agitation in Adelaide and district in the winter of 1893. Labour became slack, partly owing, I believe, to the cessation of government and municipal public works, and a large number of artisans

and labourers found themselves without employment in the capital of a country larger than half of Europe, and with a total population less than that of the single city of Manchester. This scarcity of work alongside of countless millions of unlaboured acres seemed to strike the Trades Council of Adelaide, and some members of the Kingston Ministry, as an amazing anomaly, and an effort was forthwith made to bring such land and labour into effective contact. A committee was formed, Mr. Gillen (since dead), then Minister of Lands, was waited upon and, after discussing various suggestions, it was finally agreed that the Village Settlements part of the Act to amend the Crown Lands Acts could be availed of for the purpose of organizing some Labour Villages on the Murray river. Competent members of the Trades Council were dispatched to the Murray to fix upon an eligible site for a pioneer settlement. On the return of these agents with satisfactory reports, the first contingent of the Adelaide unemployed started out for their destination. Under the Act referred to above, which was passed in 1893, 'Any 20 or more persons of the age of 18 years and upwards may, by subscribing their names in the manner prescribed, form an association for the purpose of Village Settlement.' The law being thus so favourable, it greatly facilitated the project which was set on foot. A grant of 16,000 acres was made under the Act to the 100 families who volunteered to join the Association, while a loan of £200 was likewise made by way of orders upon merchants, to enable the settlers to purchase some necessary tools, horses, outfit, etc., for their needs. Some additional aid was obtained from voluntary sources, but the assistance, all told, fell very much short of what was required to give a community of some 300 souls anything like a fair start in such a tentative enterprise. However, enthusiasm among the volunteers for the Murray made up for scanty equipment, and on the 22nd of February, 1893, a special train carried the one hundred families away from the capital, amidst the goodbyes and good wishes of its citizens. In June, 1895, I found these workers with their wives and families located on the banks of the Murray, whither several other similar volunteer associations had followed them in the meantime. . . . At the time of my visit [to the pioneer settlement, at Lyapun] only some 16 months had elapsed since 300 men, women, and children had been 'dumped,' as it were, on the side of the river, and left to provide for themselves as best they could, with a very scanty equipment of money and materials at their disposal. . . . In a very few weeks all were housed in temporary 'shanties,' and the work of breaking up land, arranging the pumping plant for irrigation work, and getting everything in working order was well on its way. Much pride was taken, and deservedly so, in the fact that only two men had to be expelled for disaffection during the 16 months' life of the settlement. All had worked with a will in the rough experience of the first few weeks, and there was no call for expulsions afterwards. . . . The committee elected by the settlers, on the principle of manhood suffrage, planned out the labour to be done, and relegated the men to the doing of it. Members of the committee were not exempt from a man's share of the toil. All worked eight hours a day at whatever labour was assigned to them. Daily

labour began and ended by the sound of a horn at the stipulated time. Meal hours were of course provided for in the daily arrangement of working time. All food stuffs and provisions are kept in a common store. A written coupon, signed by the secretary, will obtain the quantity of bread, meat, or other requisite allowed to each individual. . . . No money was . . . required under the arrangements of the association. The coupon or ticket of the secretary was all the currency needed. There are no shops, draperies, or groceries allowed except the common store. No drink is kept or sold in the camp. The earnings of the settlers, the value created by their labour, is represented in the extent and improvement of the land reclaimed, the irrigation work effected, the stock raised, and the general development in and around the village. A government Commissioner values these improvements from time to time. Fifty per cent. of the value thus certified is advanced as a loan at five per cent. for ten years by the state to the association formed under the rules laid down by the Minister of Lands. . . . At the termination of 13 years from the organization of a Labour village, and the repayment of the state advances, the members are to be allowed to decide whether the co-operative-communistic plan is to terminate or continue. . . . I discussed the probable decision on this vital point with many members. . . . and I fear that the individualistic sentiment will largely prevail at the end of the probationary period."—M. Davitt, *Life and Progress in Australasia*, ch. 16-17.

SOUTH CAROLINA: The aboriginal inhabitants. See AMERICAN ABORIGINES: ALGONQUIAN FAMILY, CHEROKEES, MUSKOGEAN FAMILY, SHAWANESE, TIMUQUANAN FAMILY.

A. D. 1520.—The coast explored by Vazquez de Ayllon and called Chicora. See AMERICA: A. D. 1519-1525.

A. D. 1562-1563.—The short-lived Huguenot colony on Broad River. See FLORIDA: A. D. 1562-1563.

A. D. 1629.—Embraced in the Carolina grant to Sir Robert Heath. See AMERICA: A. D. 1629.

A. D. 1663-1670.—The grant to Monk, Clarendon, Shaftesbury, and others.—The first settlement. See NORTH CAROLINA: A. D. 1663-1670.

A. D. 1669-1693.—Locke's Constitution and its failure. See NORTH CAROLINA: A. D. 1669-1693.

A. D. 1670-1696.—The founding of Charleston.—The growth of the Colony.—The expedition of Captain Sayle in 1670 (see NORTH CAROLINA: A. D. 1663-1670) resulted in a settlement, made in 1671, which is historically referred to as that of "Old Charleston." This continued to be for some years the capital of the southern colony; "but, as the commerce of the colony increased, the disadvantages of the position were discovered. It could not be approached by large vessels at low water. In 1680, by a formal command of the proprietors, a second removal took place, the government literally following the people, who had in numbers anticipated the legislative action; and the seat of government was transferred to a neck of land called Oyster Point, admirably conceived for the purposes of commerce, at the confluence of

two spacious and deep rivers, the Kiawah and Edisto, which, in compliment to Lord Shaftesbury, had already been called after him, Ashley and Cooper. Here the foundation was laid of the present city of Charleston. In that year 80 houses were built, though this number could have met the wants of but a small portion of the colony. The heads of families at the Port Royal settlement alone, whose names are preserved to us, are 48 in number; those brought from Clarendon by Yeamans could not have been less numerous; and the additions which they must have had from the mother-country, during the seven or eight years of their stay at the Ashley river settlement, were likely to have been very considerable. Roundheads and cavaliers alike sought refuge in Carolina, which, for a long time, remained a pet province of the proprietors. Liberty of conscience, which the charter professed to guaranty, encouraged emigration. The hopes of avarice, the rigor of creditors, the fear of punishment and persecution, were equal incentives to the settlement of this favored but foreign region. . . . In 1674, when Nova Belgia, now New York, was conquered by the English, a number of the Dutch from that place sought refuge in Carolina. . . . Two vessels filled with foreign, perhaps French, Protestants, were transported to Carolina, at the expense of Charles II., in 1679; and the revocation of the edict of Nantz, a few years afterwards, . . . contributed still more largely to the infant settlement, and provided Carolina with some of the best portions of her growing population. . . . In 1696, a colony of Congregationalists, from Dorchester in Massachusetts, ascended the Ashley river nearly to its head, and there founded a town, to which they gave the name of that which they had left. Dorchester became a town of some importance. . . . It is now deserted; the habitations and inhabitants have alike vanished; but the reverend spire, rising through the forest trees which surround it, still attests (1840) the place of their worship, and where so many of them yet repose. Various other countries and causes contributed to the growth and population of the new settlement."—W. G. Simms, *Hist. of South Carolina*, bk. 2, ch. 1.

A. D. 1680.—Spanish attack from Florida.—Indian and Negro Slavery.—"About 1680 a few leading Scotch Presbyterians planned the establishment of a refuge for their persecuted brethren within the bounds of Carolina. The plan shrunk to smaller dimensions than those originally contemplated. Finally Lord Cardross, with a colony of ten Scotch families, settled on the vacant territory of Port Royal. The fate of the settlement foreshadowed the miseries of Darien. It suffered alike from the climate and from the jealousy of the English settlers. . . . For nearly ten years the dread of a Spanish attack had hung over South Carolina. . . . In 1680 the threatened storm broke upon the colony. Three galleys landed an invading force at Edisto, where the Governor and secretary had private houses, plundered them of money, plate, and slaves, and killed the Governor's brother-in-law. They then fell upon the Scotch settlement, which had now shrunk to 25 men, and swept it clean out of existence. The colonists did not sit down tamely under their injuries. They raised a force of 400 men and were on the point of making a retaliatory attack when they were checked by an order

from the Proprietors. . . . The Proprietors may have felt . . . that, although the immediate attack was unprovoked, the colonists were not wholly blameless in the matter. The Spaniards had suffered from the ravages of pirates who were believed to be befriended by the inhabitants of Charlestown. In another way too the settlers had placed a weapon in the hands of their enemies. The Spaniards were but little to be dreaded unless strengthened by an Indian alliance.

But from the first settlement of Carolina the colony was tainted with a vice which imperilled its relations with the Indians. Barbadoes had a large share in the original settlement of Carolina. In that colony negro slavery was already firmly established as the one system of industry. At the time when Yeamans and his followers set sail for the shores of Carolina, Barbadoes had probably two negroes for every one white inhabitant. The soil and climate of the new territory did everything to confirm the practice of slavery, and South Carolina was from the outset what she ever after remained, the peculiar home of that evil usage. To the West India planter every man of dark colour seemed a natural and proper object of traffic. The settler in Carolina soon learnt the same view. In Virginia and Maryland there are but few traces of any attempt to enslave the Indians. In Carolina . . . the Indian was kidnapped and sold, sometimes to work on what had once been his own soil, sometimes to end his days as an exile and bondsmen in the West Indies. As late as 1708 the native population furnished a quarter of the whole body of slaves. It would be unfair to attribute all the hostilities between the Indians and the colonists to this one source, but it is clear that it was an important factor. From their very earliest days the settlers were involved in troubles with their savage neighbours. "—J. A. Doyle, *The English in America: Virginia, Maryland, and the Carolinas*, ch. 12.—"Of the original thirteen states, South Carolina alone was from its origin essentially a planting state with slave labor. . . . The proprietaries tempted emigrants by the offer of land at an easy quit rent, and 150 acres were granted for every able man servant. 'In that they meant negroes as well as Christians' . . . It became the great object of the emigrant 'to buy negro slaves, without which,' adds Wilson, 'a planter can never do any great matter'; and the negro race was multiplied so rapidly by importations that, in a few years, we are told, the blacks in the low country were to the whites in the proportion of 22 to 12."—G. Bancroft, *Hist. of the U. S. (Author's last revision)*, pt. 2, ch. 8 (v. 1).

A. D. 1688-1696.—Beginning of distinctions between the two Carolinas, North and South. See NORTH CAROLINA. A. D. 1688-1729.

A. D. 1701-1706.—Prosperity of the colony.—Attack on St. Augustine.—French attack on Charleston.—"At the opening of the new century, we must cease to look upon South Carolina as the home of indigent emigrants, struggling for subsistence. While numerous slaves cultivated the extensive plantations, their owners, educated gentlemen, and here and there of noble families in England, had abundant leisure for social intercourse, living as they did in proximity to each other, and in easy access to Charles Town, where the Governor resided, the courts and legislature convened, and the public offices were

kept. . . . Hospitality, refinement, and literary culture distinguished the higher class of gentlemen." But party strife at this period raged bitterly, growing mainly out of an attempt to establish the Church of England in the colony. Governor Moore, who had gained power on this issue, sought to strengthen his position by an attack on St. Augustine. "The assembly joined in the scheme. They requested him to go as commander, instead of Colonel Daniel, whom he nominated. They voted £2,000, and thought ten vessels and 350 men, with Indian allies, would be a sufficient force. . . . Moore with about 400 men sets sail, and Daniel with 100 Carolina troops and about 500 Yemassee Indians march by land. But the inhabitants of St. Augustine had heard of their coming, and had sent to Havana for reinforcements. Retreating to their castle, they abandoned their town to Colonel Daniel, who pillaged it before Moore's fleet arrived. Governor Moore and Colonel Daniel united their forces and laid siege to the castle, but they lacked the necessary artillery for its reduction, and were compelled to send to Jamaica for it." Before the artillery arrived, "two Spanish ships appeared off St. Augustine. Moore instantly burned the town and all his own ships and hastened back by land. The expense entailed on the colony was £6,000. When this attack on St. Augustine was planned, it must have been anticipated in the colony that war would be declared against Spain and France." Four years later, the War of the Spanish Succession being then in progress, a French fleet appeared (August, 1706) in the harbor of Charleston and demanded the surrender of the town. Although yellow fever was raging at the time, the governor, Sir Nathaniel Johnson, organized so effective a resistance that the invaders were driven off with considerable loss.—W. J. Rivers, *The Carolinas (Narrative and Critical Hist. of Am., v. 5, ch. 5)*.

A. D. 1740.—War with the Spaniards of Florida. See GEORGIA. A. D. 1788-1743.

A. D. 1759-1761.—The Cherokee War.—"The Cherokees, who had accompanied Forbes in his expedition against Fort Duquesne [see CANADA. A. D. 1758], returning home along the mountains, had involved themselves in quarrels with the back settlers of Virginia and the Carolinas, in which several, both Indians and white men, had been killed. Some chiefs, who had proceeded to Charleston to arrange this dispute, were received by Governor Littleton in very haughty style, and he presently marched into the Cherokee country at the head of 1,500 men, contributed by Virginia and the Carolinas, demanding the surrender of the murderers of the English. He was soon glad, however, of any apology for retiring. His troops proved very insubordinate; the small-pox broke out among them; and, having accepted 22 Indian hostages as security for peace and the future delivery of the murderers, he broke up his camp, and fell back in haste and confusion. . . . No sooner was Littleton's army gone, than the Cherokees attempted to entrap into their power the commander of [Fort Prince George, at the head of the Savannah], and, apprehensive of some plan for the rescue of the hostages, he gave orders to put them in irons. They resisted; and a soldier having been wounded in the struggle, his infuriated companions fell upon the prisoner and put

them all to death. Indignant at this outrage, the Cherokees beleaguered the fort, and sent out war parties in every direction to attack the frontiers. The Assembly of South Carolina, in great alarm, voted 1,000 men, and offered a premium of £25 for every Indian scalp. North Carolina offered a similar premium, and authorized, in addition, the holding of Indian captives as slaves. An express, asking assistance, was sent to General Amherst, who detached 1,200 men, under Colonel Montgomery, chiefly Scotch Highlanders, lately stationed on the western frontier, with orders to make a dash at the Cherokees, but to return in season for the next campaign against Canada. Joining his forces with the provincial levies, Montgomery entered the Cherokee country, raised the blockade of Fort Prince George, and ravaged the neighboring district. Marching then upon Etchoe, the chief village of the Middle Cherokees, within five miles of that place he encountered [June 1760] a large body of Indians, strongly posted in a difficult defile, from which they were only driven after a very severe struggle, or, according to other accounts, Montgomery was himself repulsed. At all events, he retired to Charleston, and, in obedience to his orders, prepared to embark for service at the north. When this determination became known, the province was thrown into the utmost consternation. The Assembly declared themselves unable to raise men to protect the frontiers, and a detachment of 400 regulars was presently conceded to the solicitations of lieutenant governor Bull, to whom the administration of South Carolina had lately been resigned. Before the year closed, the conquest of the French dominions in America east of the Mississippi had been practically finished and the French and Indian War at the north was closed. But, "while the northern colonies exulted in safety, the Cherokee war still kept the frontiers of Carolina in alarm. Left to themselves by the withdrawal of Montgomery, the Upper Cherokees had beleaguered Fort Loudon. After living for some time on horse flesh, the garrison, under a promise of safe-conduct to the settlements, had been induced to surrender. But this promise was broken, attacked on the way, a part were killed, and the rest detained as prisoners, after which, the Indians directed all their fury against the frontiers. On a new application presently made to Amherst for assistance, the Highland regiment, now commanded by Grant, was ordered back to Carolina. New levies were also made in the province, and Grant presently marched into the Cherokee country [June, 1761] with 2,000 men. In a second battle, near the same spot with the fight of the previous year, the Indians were driven back with loss. . . . The Indians took refuge in the defiles of the mountains, and, subdued and humbled, sued for peace. As the condition on which alone it would be granted, they were required to deliver up four warriors to be shot at the head of the army, or to furnish four green Indian scalps within twenty days. A personal application to Governor Bull, by an old chief long known for his attachment to the English, procured a relinquishment of this brutal demand, and peace was presently made."

—R. Hildreth, *Hist. of the U. S.*, ch. 27 (v. 2).
 Also in: D. Ramsay, *Hist. of South Carolina*, v. 1, ch. 5, sect. 2. —S. G. Drake, *Aboriginal Races of North Am.*, bk. 4, ch. 4.

4-48

A. D. 1760-1766.—The question of taxation by Parliament.—The Stamp Act.—The first Continental Congress.—The repeal of the Stamp Act and the Declaratory Act. See UNITED STATES OF AM.: A. D. 1760-1775; 1763-1764; 1765, and 1766.

A. D. 1766-1774.—Opening events of the Revolution. See UNITED STATES OF AM. A. D. 1766-1767, to 1774, and BOSTON: 1768, to 1773.

A. D. 1775.—The beginning of the War of the American Revolution.—Lexington.—Concord.—Action taken on the news.—Ticonderoga.—The siege of Boston.—Bunker Hill.—The Second Continental Congress. See UNITED STATES OF AM. A. D. 1775.

A. D. 1775.—Rapid progress of Revolution.—Flight of the Royal Governor.—In January, 1775, a provincial convention for South Carolina was called together at Charleston, under the presidency of Charles Pinckney. It appointed delegates to the second Continental Congress, and took measures to enforce the non importation agreements in which the colony had joined. At a second session, in June, this convention or Provincial Congress of South Carolina "appointed a Committee of Safety, issued \$800,000, of paper money, and voted to raise two regiments, of which Gadsden and Moultrie were chosen colonels. Lieutenant-governor Bull was utterly powerless to prevent or interrupt these proceedings. While the Convention was still in session, Lord William Campbell, who had acquired by marriage large possessions in the province, arrived at Charleston with a commission as governor. Received with courtesy, he presently summoned an Assembly, but that body declined to proceed to business, and soon adjourned on its own authority. The Committee of Safety pursued with energy measures for putting the province in a state of defense. A good deal of resistance was made to the Association [for commercial non-intercourse], especially in the back counties. Persuasion failing, force was used. . . . A vessel was fitted out by the Committee of Safety, which seized an English powder ship off St. Augustine and brought her into Charleston. Moultrie was presently sent to take possession of the fort in Charleston harbor. No resistance was made. The small garrison, in expectation of the visit, had already [September] retired on board the ships of war in the harbor. Lord Campbell, the governor, accused of secret negotiations with the Cherokees and the disaffected in the back counties, was soon obliged to seek the same shelter. A regiment of artillery was voted, and measures were taken for fortifying the harbor, from which the British ships were soon expelled."—R. Hildreth, *Hist. of the U. S.*, ch. 30-31 (v. 3).

Also in: D. Ramsay, *Hist. of South Carolina*, v. 1, ch. 7, sect. 1.

A. D. 1776 (February—April).—Allegiance to King George renounced, independence assumed, and a state constitution adopted.—"On the 8th of February 1776, the convention of South Carolina, by Drayton their president, presented their thanks to John Rutledge and Henry Middleton for their services in the American congress, which had made its appeal to the King of kings, established a navy, treasury, and general post-office, exercised control over commerce, and granted to colonies permission to

create civil institutions, independent of the regal authority. The next day arrived Gadsden, the highest officer in the army of the province, and he in like manner received the welcome of public gratitude. When, on the 10th, the report on reforming the provincial government was considered and many hesitated, Gadsden spoke out for the absolute independence of America. The majority had thus far refused to contemplate the end toward which they were irresistibly impelled. But the criminal laws could not be enforced for want of officers, public and private affairs were running into confusion, the imminent danger of invasion was proved by intercepted letters, so that necessity compelled the adoption of some adequate system of rule. While a committee of eleven was preparing the organic law, Gadsden, on the 13th, began to act as senior officer of the army. Companies of militia were called down to Charleston, and the military forces augmented by two regiments of riflemen. In the early part of the year Sullivan's Island was a wilderness, thickly covered with myrtle, live oak, and palmettos, there, on the 2d of March, William Moultrie was ordered to complete a fort large enough to hold 1,000 men. Within five days after the convention received the act of parliament of the preceding December which authorized the capture of American vessels and property, they gave up the hope of reconciliation, and on the 26th of March 1776, asserting the good of the people to be the origin and end of all government, and enumerating the unwarlike acts of the British parliament, the implacability of the king, and the violence of his officers, they established a constitution for South Carolina. On the 27th John Rutledge was chosen president, Henry Laurens vice president, and William Henry Drayton chief justice. On the 23d of April the court was opened at Charleston and the chief justice after an elaborate exposition charged the grand jury in these words: "The law of the land authorizes me to declare, and it is my duty to declare the k.w. that George III., king of Great Britain, has abdicated the government, that he has no authority over us, and we owe no obedience to him."—G. Bancroft, *Hist. of the U. S. (Author's last revision)*, epoch 3, ch 25 (v 4).

ALSO IN: W. G. Simms, *Hist. of S. Carolina*, bk 4, ch 5—See, also, UNITED STATES OF AM. A. D. 1776-1779

A. D. 1776 (June).—Sir Henry Clinton's repulse from Charleston. See UNITED STATES OF AM.: A. D. 1776 (JUNE)

A. D. 1776-1778.—The war in the North.—The Articles of Confederation.—The alliance with France. See UNITED STATES OF AM.: A. D. 1776, to 1778.

A. D. 1778.—State Constitution framed and adopted. See UNITED STATES OF AM.: A. D. 1776-1779.

A. D. 1778-1779.—The war carried into the South.—Savannah taken and Georgia subdued.—Unsuccessful attempt to recover Savannah. See UNITED STATES OF AM.: A. D. 1778-1779 THE WAR CARRIED INTO THE SOUTH; and 1779 (SEPTEMBER—OCTOBER).

A. D. 1780.—Siege and surrender of Charleston.—Defeat of Gates at Camden.—British subjugation of the state. See UNITED STATES OF AM.: A. D. 1780 (FEBRUARY—AUGUST).

A. D. 1780.—Partisan warfare of Marion and his Men. See UNITED STATES OF AM.: A. D. 1780 (AUGUST—DECEMBER).

A. D. 1780-1781.—Greene's campaign.—King's Mountain.—The Cowpens.—Guilford Court House.—Hobkirk's Hill.—Eutaw Springs.—The British shut up in Charleston. See UNITED STATES OF AM.: A. D. 1780-1781.

A. D. 1781-1783.—The campaign in Virginia.—Siege of Yorktown and surrender of Cornwallis.—Peace with Great Britain. See UNITED STATES OF AM.: A. D. 1781, to 1783.

A. D. 1787.—Cession of Western land claims to the United States. See UNITED STATES OF AM.: A. D. 1781-1786

A. D. 1787-1788.—Formation and adoption of the Federal Constitution. See UNITED STATES OF AM.: A. D. 1787, and 1787-1789

A. D. 1828-1833.—The Nullification movement and threatened Secession. See UNITED STATES OF AM.: A. D. 1828-1833

A. D. 1831.—The first railroad. See STEAM LOCOMOTION ON LAND

A. D. 1860.—The plotting of the Rebellion.—Passage of the Ordinance of Secession. See UNITED STATES OF AM.: A. D. 1860 (NOVEMBER—DECEMBER)

A. D. 1860 (December).—Major Anderson at Fort Sumter. See UNITED STATES OF AM.: A. D. 1860 (DECEMBER) MAJOR ANDERSON

A. D. 1861 (April).—Beginning the War of Rebellion.—The bombardment of Fort Sumter. See UNITED STATES OF AM.: A. D. 1861 (MARCH—APRIL)

A. D. 1861 (October—December).—Capture of Hilton Head and occupation of the coast islands by Union forces. See UNITED STATES OF AM.: A. D. 1861 (OCTOBER—DECEMBER SOUTH CAROLINA—(GEORGIA))

A. D. 1862 (May).—The arming of the Freedmen at Hilton Head. See UNITED STATES OF AM.: A. D. 1862 (MAY SOUTH CAROLINA)

A. D. 1863 (April).—The repulse of the Monitor-fleet at Charleston. See UNITED STATES OF AM.: A. D. 1863 (APRIL SOUTH CAROLINA)

A. D. 1863 (July).—Lodgment of Union forces on Morris Island, and assault on Fort Wagner. See UNITED STATES OF AM.: A. D. 1863 (JULY SOUTH CAROLINA)

A. D. 1863 (August—December).—Siege of Fort Wagner.—Bombardment of Fort Sumter and Charleston. See UNITED STATES OF AM.: A. D. 1863 (AUGUST—DECEMBER SOUTH CAROLINA)

A. D. 1865 (February).—Evacuation of Charleston by the Confederates. See UNITED STATES OF AM.: A. D. 1865 (FEBRUARY SOUTH CAROLINA).

A. D. 1865 (February—March).—Sherman's march through the state.—The burning of Columbia. See UNITED STATES OF AM.: A. D. 1865 (FEBRUARY—MARCH THE CAROLINAS).

A. D. 1865 (June).—Provisional Government set up under President Johnson's Plan of Reconstruction. See UNITED STATES OF AM.: A. D. 1865 (MAY—JULY).

A. D. 1865-1876.—Reconstruction.—"After the close of the war, two distinct and opposing plans were applied for the reconstruction, or restoration to the Union, of the State. The first, known as the Presidential plan (see UNITED

SOUTH CAROLINA.

STATES OF AM : A. D. 1865 (MAY—JULY)], was quickly superseded by the second, known as the Congressional plan; but it had worked vast mischief by fostering delusive hopes, the reaction of which was manifest in long enduring bitterness. Under the latter plan, embodied in the Act of Congress of March 2, 1867 [see UNITED STATES OF AM : A. D. 1867 (MARCH)], a convention was assembled in Charleston, January 14, 1868, 'to frame a Constitution and Civil Government' The previous registration of voters made in October, 1867, showed a total of 125,328, of whom 46,346 were whites, and 78,982 blacks. On the question of holding a constitutional convention the vote cast in November, 1867, was 71,087, 130 whites and 68,876 blacks voting for it, and 2,801 whites against it. Of the delegates chosen to the convention 34 were whites and 63 blacks. The new Constitution was adopted at an election held on the 14th, 15th and 16th of April, 1868, all State officers to initiate its operation being elected at the same time. At this election the registration was 133,597, the vote for the Constitution 70,758, against it 27,288 total vote 98,046, not voting 35,551. Against the approval by Congress of this Constitution the Democratic State Central Committee forwarded a protest which declared "The Constitution was the work of Northern adventurers, Southern ruffians, and ignorant negroes. Not one per cent of the white population of the State approves it and not two per cent of the negroes who voted for its adoption understood what this act of voting implied." The new State officers took office July 9, 1868. In the first Legislature which assembled on the same day the Senate consisted of 33 members, of whom 9 were negroes and but 7 were Democrats. The House of Representatives consisted of 124 members of whom 48 were white men, 14 only of these being Democrats. The whole Legislature thus consisted of 72 white and 85 colored members. At this date the entire funded debt of South Carolina amounted to \$5,407,306.27. At the close of the four years (two terms) of Governor R. K. Scott's administration, December, 1872, the funded debt of the State amounted to \$18,515,033.91, including past due and unpaid interest for three years. — W. Allen, *Governor Chamberlain's Administration in South Carolina*, ch. 1. — "Mr James S. Pike, late Minister of the United States at the Hague, a Republican and an original abolitionist, who visited the state in 1873, after five years suzerainty by Scott and his successor Moses and their allies, has published a pungent and instructive account of public affairs during that trying time, under the title of 'The Prostrate State.' The most significant of the striking features of this book is that he undertakes to write a correct history of the state by dividing the principal frauds, already committed or then in process of completion, into eight distinct classes, which he enumerates as follows. — 1. Those which relate to the increase of the state debt. 2. The frauds practiced in the purchase of lands for the freedmen. 3. The railroad frauds. 4. The election frauds. 5. The frauds practiced in the redemption of the notes of the Bank of South Carolina. 6. The census fraud. 7. The fraud in furnishing the legislative chamber. 8. General and legislative corruption. . . . Mr Pike in his 'Prostrate State,' speaking of the state finances in 1873, says: 'But, as the treasury of South

SOUTH SEA BUBBLE.

Carolina has been so thoroughly gutted by the thieves who have hitherto had possession of the state government, there is nothing left to steal. The note of any negro in the state is worth as much on the market as a South Carolina bond." This reign of corruption was checked in 1874 by the election to the governorship of Daniel H. Chamberlain, the regular Republican nominee, who had been Attorney-General during Scott's administration. "Governor Chamberlain, quite in contrast with his predecessors, talked reform after his election as well as before it," and was "able to accomplish some marked and wholesome reforms in public expenditures." In 1876 the Democrats succeeded in overpowering the negro vote and acquired control of the state, electing General Wade Hampton governor — J. J. Hemphill, *Reconstruction in South Carolina (Why the Solid South? ch. 4)* — Generally, for an account of the measures connected with "Reconstruction," see UNITED STATES OF AM. : A. D. 1865 (MAY—JULY), to 1868—1870.

SOUTH DAKOTA : A. D. 1889.—Admission to the Union. See UNITED STATES OF AM. : A. D. 1889—1890.

SOUTH MOUNTAIN, Battle of. See UNITED STATES OF AM. : A. D. 1862 (SEPTEMBER—MAY) AND LEE'S FIRST INVASION.

SOUTH RIVER, The.—The Delaware and the Hudson were called respectively the South River and the North River by the Dutch, during their occupation of the territory of New Netherlands.

SOUTH SEA: The name and its application. See PACIFIC OCEAN.

SOUTH SEA BUBBLE, The.—"The South Sea Company was first formed by Harley [Earl of Oxford, Lord Treasurer of England] in 1711, his object being to improve public credit, and to provide for the floating debts, which at that period amounted to nearly £10,000,000. The Lord Treasurer therefore, established a fund for that sum. He secured the interest by making permanent the duties on wine, vinegar, tobacco, and several others, he allured the creditors by promising them the monopoly of trade to the Spanish coasts in America, and the project was sanctioned both by Royal Charter and by Act of Parliament. Nor were the merchants slow in swallowing this gilded bait, and the fancied Eldorado which shone before them dazzled even their discerning eyes. This spirit spread throughout the whole nation, and many, who scarcely knew whereabouts America lies, felt nevertheless quite certain of its being strewed with gold and gems. The negotiations of Utrecht, however, in this as in other matters, fell far short of the Ministerial promises and of the public expectation. Instead of a free trade, or any approach to a free trade, with the American colonies, the Court of Madrid granted only, besides the shameful Asiento for negro slaves, the privilege of settling some factories, and sending one annual ship. . . . This shadow of a trade was bestowed by the British Government on the South Sea Company, but it was very soon disturbed. Their first annual ship, the Royal Prince, did not sail till 1717, and next year broke out the war with Spain. . . . Still, however, the South Sea Company continued, from its other resources, a flourishing and wealthy corporation; its funds were high, its influence considerable."

and it was considered on every occasion the rival and competitor of the Bank of England." At the close of 1719 the South Sea Company submitted to the government proposals for buying up the public debt. "The great object was to buy up and diminish the burthen of the irredeemable annuities granted in the two last reigns, for the term mostly of 99 years, and amounting at this time to nearly £800,000 a year." The Bank of England became at once a competitor for the same undertaking. "The two bodies now displayed the utmost eagerness to outbid one another, each seeming almost ready to run itself, so that it could but disappoint its rival. They both went on enhancing their terms, until at length the South Sea Company rose to the enormous offer of seven millions and a half. . . . The South Sea Bill finally passed the Commons by a division of 172 against 55. In the Lords, on the 4th of April [1720], the minority was only 17. On the passing of the Bill very many of the annuitants hastened to carry their orders to the South Sea House, before they even received any offer, or knew what terms would be allowed them!—ready to yield a fixed and certain income for even the smallest share in vast but visionary schemes. The offer which was made to them on the 29th of May (eight years and a quarter's purchase) was much less favourable than they had hoped, yet nevertheless, six days afterwards, it is computed that nearly two thirds of the whole number of annuitants had already agreed. In fact, it seems clear that, during this time, and throughout the summer, the whole nation, with extremely few exceptions, looked upon the South Sea Scheme as promising and prosperous. Its funds rapidly rose from 130 to above 300. . . . As soon as the South Sea Bill had received the Royal Assent in April, the Directors proposed a subscription of one million, which was so eagerly taken that the sum subscribed exceeded two. A second subscription was quickly opened, and no less quickly filled. . . . In August, the stocks, which had been 130 in the winter, rose to 1,000. Such general infatuation would have been happy for the Directors, had they not themselves partaken of it. They opened a third, and even a fourth subscription, larger than the former, they passed a resolution, that from Christmas next their yearly dividend should not be less than fifty per cent.; they assumed an arrogant and overbearing tone. . . . But the public delusion was not confined to the South Sea Scheme: a thousand other mushroom projects sprung up in that teeming soil. . . . Change Alley became a new edition of the Rue Quincampoix [see FRANCE: A. D. 1717-1720]. The crowds were so great within doors, that tables with clerks were set in the street. . . . Some of the Companies hawked about were for the most extravagant projects; we find amongst the number, 'Wrecks to be fished for on the Irish Coast—Insurance of Horses, and other Cattle (two millions)—Insurance of losses by servants—To make Salt Water Fresh—For Building of Hospitals for Bastard Children—For Building of Ships against Pirates—For making of Oil from Sun-flower Seeds—For improving of Malt Liquors—For recovering of Seamen's Wages—For extracting of Silver from Lead—For the transmuting of Quicksilver into a malleable and fine Metal—For making of Iron with Pit-coal—For importing a Number of large Jack Asses from Spain—For trading in

Human Hair—For fattening of Hogs—For a Wheel for a Perpetual Motion.' But the most strange of all, perhaps, was 'For an Undertaking which shall in due time be revealed.' Each subscriber was to pay down two guineas, and hereafter to receive a share of one hundred with a disclosure of the object, and so tempting was the offer that 1,000 of these subscriptions were paid the same morning, with which the projector went off in the afternoon. . . . When the sums intended to be raised had grown altogether, it is said, to the enormous amount of £300,000,000, the first check to the public infatuation was given by the same body whence it had first sprung. The South Sea Directors . . . obtained an order from the Lords Justices, and writs of *scire facias*, against several of the new bubble Companies. These fell, but in falling drew down the whole fabric with them. As soon as distrust was excited, all men became anxious to convert their bonds into money. . . . Early in September, the South Sea stock began to decline; its fall became more rapid from day to day, and in less than a month it had sunk below 300. . . . The decline progressively continued, and the news of the crash in France [of the contemporary Mississippi Scheme of John Law—see FRANCE: A. D. 1717-1720] completed ours. Thousands of families were reduced to beggary.

The resentment and rage were universal."—Lord Mahon (Earl Stanhope), *Hist. of Eng.*, 1713-1783, ch. 11 (v. 2).

ALSO IN A. Anderson, *Hist. and Chronolog. Deduction of the Origin of Commerce*, v. 3, p. 43, and after—J. Toland, *Secret Hist. of the South Sea Scheme* (Works, v. 1)—C. Mackay, *Memoirs of Extraordinary Popular Delusions*, ch. 2.

SOUTHERN CONFEDERACY, The.—The organization of the so called Confederate States of America, formed among the states which attempted in 1861 to secede from the American Union, is commonly referred to as the Southern Confederacy. For an account of the Constitution of the Confederacy, and the establishing of its government, see UNITED STATES OF AM. A. D. 1861 (FEBRUARY).

SOUTHERN CROSS, Order of the.—A Brazilian order of knighthood instituted in 1826 by the Emperor, Pedro I.

SPA-FIELDS MEETING AND RIOT, The. See ENGLAND. A. D. 1816-1820.

SPAHIS.—In the Turkish feudal system, organized by Mahomet II. (A. D. 1451-1481), "the general name for the holders of military fiefs was Spahi, a Cavalier, a title which exactly answers to those which we find in the feudal countries of Christian Europe. . . . The Spahi was the feudal vassal of his Sultan and of his Sultan alone. . . . Each Spahi . . . was not only bound to render military service himself in person, but, if the value of his fief exceeded a certain specified amount, he was required to furnish and maintain an armed horseman for every multiple of that sum."—Sir E. S. Creasy, *Hist. of the Ottoman Turks*, ch. 6 and 10.—"The Spahis cannot properly be considered as a class of nobles. In the villages they had neither estates nor dwellings of their own; they had no right to jurisdiction or to feudal services. . . . No real rights of property were ever bestowed on them; but, for a specific service a certain revenue was granted them."—L. Hanko, *Hist. of Russia*, ch. 2. —See, also, **TIHAR**.

SPAIN.

Aboriginal Peoples.—"Spain must either have given birth to an aboriginal people, or was peopled by way of the Pyrenees and by emigrants crossing the narrow strait at the columns of Hercules. The Iberian race actually forms the foundation of the populations of Spain. The Basks, or Basques, now confined to a few mountain valleys, formerly occupied the greater portion of the peninsula, as is proved by its geographical nomenclature. Celtic tribes subsequently crossed the Pyrenees, and established themselves in various parts of the country, mixing in many instances with the Iberians, and forming the so-called Celtiberians. This mixed race is met with principally in the two Castiles, whilst Galicia and the larger portion of Portugal appear to be inhabited by pure Celts. The Iberians had their original seat of civilisation in the south; they thence moved northward along the coast of the Mediterranean, penetrating as far as the Alps and the Apennines. These original elements of the population were joined by colonists from the great commercial peoples of the Mediterranean. Cádiz and Málaga were founded by the Phœnicians, Cartagena by the Carthaginians, Sagonte by immigrants from Zacynthe, Rosas is a Rhodian colony, and the ruins of Ampurias recall the Emporium of the Massilians. But it was the Romans who modified the character of the Iberian and Celtic inhabitants of the peninsula."—E. Reclus, *The Earth and its Inhabitants: Europe*, v. 1, p. 372.

B. C. 237-202.—The rule of Hamilcar, Hasdrubal and Hannibal in the south.—Beginning of Roman conquest. See PUNIC WARS: THE SECOND.

B. C. 218-25.—Roman conquest.—"The nations of Spain were subjugated one after another by the Romans. The contest began with the second Punic war [B. C. 218], and it ended with the defeat of the Cantabri and Astures by Augustus, B. C. 25. From B. C. 205 the Romans had a dominion in Spain. It was divided into two provinces, Hispania Citerior, or Tarraconensis, and Hispania Ulterior, or Baetica. At first extraordinary proconsuls were sent to Spain, but afterwards two prætors were sent, generally with proconsular authority and twelve fasces. During the Macedonian war the two parts of Spain were placed under one governor, but in B. C. 167 the old division was restored, and so it remained to the time of Augustus. The boundary between the two provinces was originally the Iberus (Ebro). . . . The country south of the Ebro was the Carthaginian territory, which came into the possession of the Romans at the end of this [the second Punic] war. The centre, the west, and north-west parts of the Spanish peninsula were still independent. At a later time the boundary of Hispania Citerior extended further south, and it was fixed at last between Urci and Murgis, now Guardias Viejas, in 36° 41' N. lat."—G. Long, *Decline of the Roman Republic*, v. 1, ch. 1.—See, also, CELTIBERIANS; LUSITANIA; and NUMANTIAN WAR.

B. C. 83-72.—Sertorius.—Quintus Sertorius, who was the ablest and the best of the leaders of the Popular Party, or Italian Party, or Marian Party, as it is variously designated, which contended against Sulla and the senate, in the first Roman civil war, left Italy and withdrew to

Spain, or was sent thither (it is uncertain which) in 83 or 82 B. C. before the triumph of Sulla had been decided. His first attempts to make a stand in Spain against the authority of Sulla failed completely, and he had thoughts it is said of seeking a peaceful retreat in the Madeira Islands, vaguely known at that period as the Fortunate Isles, or Isles of the Blest. But after some adventures in Mauritania, Sertorius accepted an invitation from the Lusitanians to become their leader in a revolt against the Romans which they meditated. Putting himself at the head of the Lusitanians, and drawing with them other Iberian tribes, Sertorius organized a power in Spain which held the Romans at bay for nearly ten years and which came near to breaking the peninsula from their dominion. He was joined, too, by a large number of the fugitives from Rome of the proscribed party, who formed a senate in Spain and instituted a government there which aspired to displace, in time, the senate and the republic on the Tiber, which Sulla had reduced to a shadow and a mockery. First Metellus and then Pompey, who were sent against Sertorius (see ROME: B. C. 78-68), suffered repeated defeats at his hands. In the end, Sertorius was only overcome by treachery among his own officers, who conspired against him and assassinated him, B. C. 72.—G. Long, *Decline of the Roman Republic*, v. 2, ch. 81-83.

ALSO IN: H. G. Liddell, *Hist. of Rome*, bk. 7, ch. 62.

B. C. 49.—Cæsar's first campaign against the Pompeians. See ROME: B. C. 49.

B. C. 45.—Cæsar's last campaign against the Pompeians.—His victory at Munda. See ROME: B. C. 45.

3d Century.—Early Christianity. See CHRISTIANITY: A. D. 100-312 (SPAIN).

A. D. 408.—Under the usurper Constantine. See BRITAIN: A. D. 407.

A. D. 409-414.—Invasion of the Vandals, Sueves, and Alans.—From the end of the year 406 to the autumn of 409, the barbaric torrent of Alans, Sueves and Vandals which had swept away the barriers of the Roman empire beyond the Alps, spent its rage on the unhappy provinces of Gaul. On the 13th of October, 409, the Pyrenees were passed and the same flood of tempestuous invasion poured into Spain. "The misfortunes of Spain may be described in the language of its most eloquent historian [Mariana], who has concisely expressed the passionate, and perhaps exaggerated, declamations of contemporary writers. 'The irruption of these nations was followed by the most dreadful calamities; as the barbarians exercised their indiscriminate cruelty on the fortunes of the Romans and the Spaniards, and ravaged with equal fury the cities and the open country. The progress of famine reduced the miserable inhabitants to feed on the flesh of their fellow-creatures; and even the wild beasts, who multiplied without control in the desert, were exasperated by the taste of blood and the impatience of hunger boldly to attack and devour their human prey. Pestilence soon appeared, the inseparable companion of famine; a large proportion of the people was swept away; and the groans of the dying excited only the envy of their surviving friends. At length the barbarians, satiated with carnage

and rapine, and afflicted by the contagious evils which they themselves had introduced, fixed their permanent seats in the depopulated country. The ancient Galicia, whose limits included the kingdom of Old Castile, was divided between the Suevi and the Vandals, the Alani were scattered over the provinces of Carthagina and Lusitania, from the Mediterranean to the Atlantic Ocean, and the fruitful territory of Bética was allotted to the Silingi, another branch of the Vandalic nation. The lands were again cultivated, and the towns and villages were again occupied by a captive people. The greatest part of the Spaniards was even disposed to prefer this new condition of poverty and barbarism to the severe oppressions of the Roman government, yet there were many who still asserted their native freedom, and who refused, more especially in the mountains of Gabcia, to submit to the barbarian yoke."—E. Gibbon, *Decline and Fall of the Roman Empire*, ch. 31.

A. D. 414-418.—First conquests of the Visigoths. See GOTH (VISIGOTH) A. D. 410-419.

A. D. 428.—Conquests of the Vandals. See VANDAL A. D. 428.

A. D. 477-712.—The Gothic kingdom. See GOTH (VISIGOTH) A. D. 453-484, and 507-711.

A. D. 573.—The Suevi overcome by the Visigoths. See SUEVI A. D. 409-573.

A. D. 616.—First expulsion of the Jews. See JEWS 7TH CENTURY.

A. D. 711-713.—Conquest by the Arab-Moors.—The last century of the Gothic kingdom in Spain was, on the whole, a period of decline. It gained some extension of boundaries, it is true, by the expulsion of Byzantine authority from one small southern corner of the Spanish peninsula, in which it had lingered long, but repeated usurpations had shaken the throne, the ascendancy of church and clergy had weakened the Gothic nobility without strengthening the people; frequent recurrences of political disorder had interfered with a general prosperity and demoralized society in many ways. The condition of Spain, in fact, was such as might plainly invite the flushed armies of Islam, which now stood on the African side of the narrow strait of Gibraltar. That another invitation was needed to bring them in is not probable. The story of the great treason of Count Ilan, or Ilyan, or Julian, and of the betrayed daughter, Florida, to whose wrongs he made a sacrifice of his country, has been woven into the history of the Moorish conquest of Spain by too many looms of romance and poetry to be easily torn away,—and it may have some bottom of fact in its composition; but sober reason requires us to believe that no possible treason in the case could be more than a chance incident of the inevitable catastrophe. The final conquest of North Africa had been completed by the Arab general Musa Ibn Nusayr,—except that Ceuta, the one stronghold which the Goths held on the African side of the straits, withstood them. They had not only conquered the Berbers or Moors, but had practically absorbed and affiliated them. Spain, as they learned, was distracted by a fresh revolution, which had brought to the throne Roderick—the last Gothic king. The numerous Jews in the country were embittered by persecution and looked to the more tolerant Moslems for their

deliverance. Probably their invitation proved more potent than any which Count Ilyan could address to Musa, or to his master at Damascus. But Ilyan commanded at Ceuta, and, after defending the outpost for a time, he gave it up. It seems, too, that when the movement of invasion occurred, in the spring of 711, Count Ilyan was with the invaders. The first expedition to cross the narrow strait from Ceuta to Gibraltar came under the command of the valiant one-eyed chieftain, Tarik Ibn Zeyd Ibn Abdullah. "The landing of Tarik's forces was completed on the 30th of April, 711 (8th Regeb A. H. 92), and his enthusiastic followers at once named the promontory upon which he landed, Dschebel-Tarik [or Gebel-Tarik], the rock of Tarik. The name has been retained in the modernized form, Gibraltar. It is also spoken of in the Arabian chronicles as Dschebalu l Fata, the portal or mountain of victory." Tarik entered Spain with but 7,000 men. He afterwards received reinforcements to the extent of 5,000 from Musa. It was with this small army of 12,000 men that after a little more than two months, he encountered the far greater host which King Roderick had levied hastily to oppose him. The Gothic king despised the small numbers of his foe and rashly staked everything upon the single field. Somewhere not far from Medina Sidonia,—or nearer to the town of Xeres de la Frontera—on the banks of the Guadalete, the decisive battle began on the 19th day of July, A. D. 711. It lasted obstinately for several days, and success appeared first on the Gothic side, but treason among the Christians and discipline among the Moslems turned the scale. When the battle ended the conquest of Spain was practically achieved. Its Gothic king had disappeared, whether slain or fled was never known, and the organization of resistance disappeared with him. Tarik pursued his success with audacious vigor, even disobeying the commands of his superior, Musa. Dividing his small army into detachments, he pushed them out in all directions to seize the important cities. Xeres, Moron, Carmona, Cordova, Malaga, and Gharnatta—Granada—(the latter so extensively peopled with Jews that it was called "Gharnatta al Yahood," or Granada of the Jews) were speedily taken. Toledo the Gothic capital, surrendered and was occupied on Palm Sunday, 712. The same spring, Musa, burning with envy of his subordinate's unexpected success, crossed to Spain with an army of 18,000 and took up the nearly finished task. He took Seville and laid siege to Merida—the Emerita Augusta of the Romans—a great and splendid city of unusual strength. Merida resisted with more valor than other cities had shown, but surrendered in July. Seville revolted and was punished terribly by the merciless Moslem sword. Before the end of the second year after Tarik's first landing at Gibraltar, the Arab, or Arab-Moorish, invaders had swept the whole southern, central and eastern parts of the peninsula, clear to the Pyrenees, reducing Saragossa after a siege and receiving the surrender of Barcelona, Valencia, and all the important cities. Then, in the summer of 718, Musa and Tarik went away, under orders from the Caliph, to settle their jealous dissensions at Damascus, and to report the facts of the great conquest they made.—H. Coppée, *Hist. of the Conquest of Spain*, bk. 3-5 (c. 1).

Also in: J. A. Condé, *Hist. of the Arabs in Spain*, ch. 8-17 (v. 1).—For preceding events see GOTH (VISIGOTHS); and MAHOMETAN CONQUEST AND EMPIRE.

A. D. 713-910.—The rally of the fugitive Christians.—“The first blow [of the Moslem conquest] had stunned Gothic Spain, and, before she could recover her consciousness, the skilful hands of the Moslemah had bound her, hand and foot. From the first stupor they were not allowed to recover. The very clemency of the Moslems robbed the Christians of argument. If their swords were sharp, their conduct after battle was far better than the inhabitants had any right to expect, far better than that of the Roman or Gothic conquerors had been, when they invaded Spain. Their religion, the defence of which might have been the last rallying point, was respected under easy conditions; their lives rendered secure and comfortable; they were under tribute, but a tribute no more exacting than Roman taxes or Gothic subsidies. . . . It was the Gothic element, and not the Hispano Romans, that felt the humiliation most. . . . The Spanish Goths, at first impelled by the simple instinct of self-preservation, had fled in all directions before the fiery march of the Moslemah, after the first fatal battle in the plains of Sidonia. They had taken with them in their flight all the movable property they could carry and the treasures of the churches. Some had passed the Pyrenees to join their kinsmen in Septimania, and others had hidden in the mountain valleys of the great chain-barrier, while a considerable number, variously stated, had collected in the intricate territory of the Asturias and in Galicia, where strength of position made amends for the lack of numbers and organization, and where they could find shelter and time for consultation as to the best manner of making head against the enemy. The country is cut up in all directions by inaccessible, scarped rocks, deep ravines, tangled thickets, and narrow gorges and defiles.” This band of refugees in the Asturias—the forlorn hope of Christian Spain—were said to have found a gallant leader in one Pelayo, whose origin and history are so covered with myth that some historians even question his reality. But whether by Pelayo or another prince, the Asturian Spaniards were held together in their mountains and began a struggle of resistance which ended only, eight centuries later, in the recovery of the entire peninsula from the Moors. Their place of retreat was an almost inaccessible cavern—the Cave of Covadonga—in attacking which the Moslems suffered a terrible and memorable repulse (A. D. 717). “In Christian Spain the fame of this single battle will endure as long as time shall last; and La Cueva de Covadonga, the cradle of the monarchy, will be one of the proudest spots on the soil of the Peninsula. . . . This little rising in the Asturias was the indication of a new life, new interests, and a healthier combination. . . . Pelayo was the usher and the representative of this new order, and the Christian kingdom of Oviedo was its first theatre. . . . The battle of Covadonga, in which it had its origin, cleared the whole territory of the Asturias of every Moslem soldier. The fame of its leader, and the glad tidings that a safe retreat had been secured, attracted the numerous Christians who were still hiding in the mountain fastnesses, and infused a new spirit of patriotism throughout the land.

. . . Pelayo was now king in reality, as well as in name. . . . With commendable prudence, he contented himself with securing and slowly extending his mountain kingdom by descending cautiously into the plains and valleys. . . . Adjacent territory, abandoned by the Moslems, was occupied and annexed; and thus the new nation was made ready to set forth on its reconquering march.”—H. Coppée, *Conquest of Spain by the Arab-Moors*, bk. 5, ch. 1-2 (v. 1).—“The small province thus preserved by Pelayo [whose death is supposed to have occurred A. D. 737] grew into the germs of a kingdom called at different times that of Galicia, Oviedo, and Leon. A constant border warfare fluctuated both ways, but on the whole to the advantage of the Christians. Meanwhile to the east other small states were growing up which developed into the kingdom of Navarre and the more important realm of Aragon. Castile and Portugal, the most famous among the Spanish kingdoms, are the most recent in date. Portugal as yet was unheard of, and Castile was known only as a line of castles on the march between the Saracens and the kingdom of Leon.”—E. A. Freeman, *Hist. and Conquests of the Saracens*, lect. 5.—“The States of Pelagio [Pelayo] continued, during his reign and that of his son Favila, to be circumscribed to the Asturian mountains; but

Alfonso I, the son-in-law of Pelagio, ascended the throne after Favila, and he soon penetrated into Galicia up to the Douro, and to Leon and Old Castile. Canicas, or Cangas, was the capital of the Asturias since the time of Pelagio. Fruela [brother of Alfonso I.] founded Oviedo, to the west, and this State became later on the head of the monarchy.” About a century later, in the reign of the vigorous king Alfonso III. [A. D. 866-910], the city of Leon, the ancient Legio of the Romans, was raised from its ruins, and Garcia, the eldest son of Alfonso, established his court there. One of Garcia's brothers held the government of the Asturias, and another one that of Galicia, “if not as separate kingdoms, at least with a certain degree of independence. This equivocal situation of the two princes was, perchance, the reason why the King of Oviedo changed his title to that of Leon, and which appears in the reign of Garcia as the first attempt towards dismembering the Spanish Monarchy. Previous to this, in the reign of King Alfonso III., Navarre, always rebellious, had shaken off the Asturian yoke.”—E. McMurdo, *Hist. of Portugal*, introd., pt. 3.

A. D. 756-1031.—The Caliphate of Cordova. See MAHOMETAN CONQUEST AND EMPIRE: A. D. 756-1031.

A. D. 778.—Charlemagne's conquests.—The invasion of Spain by Charlemagne, in 778, was invited by a party among the Saracens, disaffected towards the reigning Caliph, at Cordova, who proposed to place the northern Spanish frontier under the protection of the Christian monarch and acknowledge his suzerainty. He passed the Pyrenees with a great army and advanced with little serious opposition to Saragossa, apparently occupying the country to the Ebro with garrisons and adding it to his dominions as the Spanish March. At Saragossa he encountered resistance and undertook a siege, the results of which are left uncertain. It would seem that he was called away, by threatening news from the northern part of his dominions, and left the

conquest incomplete. The return march of the army, through a pass of the Pyrenees, was made memorable by the perfidious ambushade and hopeless battle of Roncesvalles, which became immortalized in romance and song. It was in the country of the Gascons or Wascones (Basques) that this tragic event occurred, and the assailants were not Saracens, as the story of the middle ages would have it, but the Gascons themselves, who, in league with their neighbors of Aquitaine, had fought for their independence so obstinately before, against both Charlemagne and his father. They suffered the Franks to pass into Spain without a show of enmity, but laid a trap for the return, in the narrow gorge called the Roscida Vallis—now Roncesvalles. The van of the army, led by the king, went through in safety. The rear guard, "oppressed with baggage, loitered along the rocky and narrow pathway, and as it entered the solitary gap of Ibayeta, from the lofty precipices on either side an unknown foe rolled suddenly down enormous rocks and trunks of uprooted trees. Instantly many of the troops were crushed to death, and the entire passage was blockaded. The Franks who escaped the horrible slaughter were at once assailed with forks and pikes, their heavy armor, which had served them so well in other fights, only encumbered them amid the bushes and brambles of the ravine; and yet they fought with obstinate and ferocious energy. Cheered on by the prowess of Eghilhard, the royal seneschal, of Anselm, Count of the Palace, of Roland, the warden of the Marches of Brittany, and of many other renowned chiefs, they did not desist till the last man had fallen, covered with wounds and blood. . . . How many perished in this fatal surprise was never told; but the event smote with profound effect upon the imagination of Europe; it was kept alive in a thousand shapes by tales and superstitions, heroic songs and stories carried the remembrance of it from generation to generation; Roland and his companions, the Paladins of Karl, untimely slain, became, in the Middle Ages, the types of chivalric valor and Christian heroism, and, seven centuries after their only appearance in history, the genius of Pulci, Boiardo, and Ariosto still preserved in immortal verse the traditions of their glory. . . . Roland is but once mentioned in authentic history, but the romance and songs, which make him a nephew of Karl, compensate his memory for this neglect."—P. Godwin, *Hist. of France: Ancient Gaul*, ch. 16, with foot-note.

ALSO IN: J. I. Mombert, *Hist. of Charles the Great*, bk. 2, ch. 5.—G. P. R. James, *Hist. of Charlemagne*, bk. 5.—J. O'Hagan, *Song of Roland*.—T. Bulfinch, *Legends of Charlemagne*.—H. Cope, *Conquest of Spain by the Arab-Moors*, bk. 7, ch. 3 (v. 2).

A. D. 778-885 (?).—Rise of the kingdom of Navarre. See NAVARRE: ORIGIN OF THE KINGDOM.

A. D. 1026-1230.—The rise of the kingdom of Castile.—"Ancient Cantabria, which the writers of the 8th century usually termed Bardulia, and which, at this period [the 8th century] stretched from the Biscayan sea to the Duero, towards the close of the same century began to be called Castilla—doubtless from the numerous forts erected for the defence of the country by Alfonso I. [the third king of Oviedo, or Leon]. As the boundaries were gradually re-

moved towards the south, by the victories of the Christians, the same denomination was applied to the new as well as to the former conquests, and the whole continued subject to the same governor, who had subordinate governors dependent on him. Of the first governors or counts, from the period of its conquest by that prince in 760, to the reign of Ordoño I. (a full century), not even the names are mentioned in the old chroniclers; the first we meet with is that of Count Rodrigo, who is known to have possessed the dignity at least six years,—viz. from 860 to 866." The last count of Castile, Garcia Sanchez, who was the eighth of the line from Rodrigo, perished in his youth by assassination (A. D. 1026), just as he was at the point of receiving the title of king from the sovereign of Leon, together with the hand of the latter's daughter. Castile was then seized by Sancho el Mayor, king of Navarre, in right of his queen, who was the elder sister of Garcia. He assumed it to be a kingdom and associated the crown with his own. On his death, in 1035, he bequeathed this new kingdom of Castile to one of his sons, Fernando, while leaving Navarre to another, and Aragon, then a lordship, to a third. Fernando of Castile, being involved soon afterwards in war with the young king of Leon, won the kingdom of the latter in a single battle, where the last of the older royal dynasty of Spain fell fighting like a valiant knight. The two kingdoms of Castile and Leon were united under this prosperous king (see, also, PORTUGAL: EARLY HISTORY) until his death, A. D. 1065, when Castile passed to Sancho, the eldest of his sons, and Leon to Alfonso, the second. But Sancho soon ousted Alfonso, and Alfonso, biding his time, acquired both crowns in 1072, when Sancho was assassinated. It was this Alfonso who recovered the ancient capital city, Toledo, from the Moslems, and it was in his reign that the famous Cid Campeador, Rodrigo de Bivar, performed his fabulous exploits. The two kingdoms were kept in union until 1157, when they fell apart again and continued asunder until 1230. At that time a lasting union of Castile and Leon took place, under Fernando III, whom the church of Rome has canonized.—S. A. Dunham, *Hist. of Spain and Portugal*, bk. 8, sect. 2, ch. 1.

A. D. 1031-1086.—Petty and short-lived Moorish kingdoms.—"The decline and dissolution of the Mohammedan monarchy, or western caliphate, afforded the ambitious local governors throughout the Peninsula the opportunity for which they had long sighed—that of openly asserting their independence of Cordova, and of assuming the title of kings. The wali of Seville, Mohammed ben Ismail ben Abid, . . . appears to have been the first to assume the powers of royalty; . . . he declared war against the self-elected king of Carmona, Mohammed ben Abdalla, on whose cities, Carmona and Ecija, he had cast a covetous eye. The brother of Yahia, Edris ben Ali, the son of Hamud, governed Malaga with equal independence. Algeziras had also its sovereigns. Elvira and Granada obeyed Habus ben Makan: Valencia had for its king Abdelasis Abul Hassan, Almeria had Zohair, and Denia had Mugebid; but these two petty states were soon absorbed in the rising sphere of Valencia. Huesca and Saragossa were also subject to rulers, who though slow to assume the title of kings were not the less independent, since their



sway extended over most of Aragon. The sovereign of Badajoz, Abdalla Muslema ben Alaf-tas, was the acknowledged head of all the confederated governors of Algarve and Lusitania; and Toledo was subject to the powerful Ismail ben Dyluan, who, like the king of Seville, secretly aspired to the government of all Mohammedan Spain."—S. A. Dunham, *Hist. of Spain and Portugal*, bk. 8, sect. 1, ch. 1 (v. 2).—"These petty kings were sometimes fighting against each other, and sometimes joining hands to oppose the down-coming of Christians, until they were startled by a new incursion from Africa . . . which, in consolidating Islam, threatened destruction to the existing kingdoms by the absorption of every one of them in this African vortex. I refer to the coming of the Almora-vides."—H. Coppée, *Conquest of Spain by the Arab-Moors*, bk. 8, ch. 2 (v. 2).

A. D. 1034-1090.—The Exploits of the Cid.—"Rodrigo Diez de Bivar, who came of an old Castilian stock, was born in 1026—others say 1040. . . . His name of 'El Cid,' the Lord, or 'Mio Cid,' which is exactly 'Monseigneur,' was given him first by the Moors, his own soldiers and subjects, and universally adopted by all Spaniards from that day to this. Such a title is significant, not only of the relations between the two peoples, but of Rodrigo's position as at once a Moorish and a Spanish chief. 'El Campeador,' the name by which Rodrigo is also distinguished, means in Spanish something more special than 'champion.' A 'campeador' was a man who had fought and beaten the select fighting-man of the opposite side, in the presence of the two armies. . . . Rodrigo earned the name, not at the expense of any Moor but of a Christian, having when quite a youth slain a Navarrese champion in a war between Castile and Navarre. The first mention of his name occurs in a deed of Fernando I., of the year 1064."—H. E. Watts, *Christian Recovery of Spain*, ch. 3.—"Sancho III. of Navarre, who died in 1034, had united almost all the Christian states of the Peninsula under one dominion, having married the heiress of the county of Castile, and obtained the hand of the sister of Bermudez III., the last king of Leon, for his second son, Ferdinand. The Asturias, Navarre, and Aragon were all subject to him, and he was the first who assumed the title of King of Castile. To him the sovereign houses of Spain have looked up as their common ancestor, for the male line of the Gothic Kings became extinct in Bermudez III. . . . D. Sancho divided his states amongst his children: D. Garcia became King of Navarre, D. Ferdinand, King of Castile, and D. Ramirez, King of Aragon. The Cid, who was a subject of D. Ferdinand, entered upon his military career under that monarch's banners, where he displayed that marvellous strength and prodigious valour, that constancy and coolness, which raised him above all the other warriors of Europe. Many of the victories of Ferdinand and the Cid were obtained over the Moors. . . . It is . . . in the reign of Ferdinand that the first romantic adventures of the Cid are said to have occurred; his attachment to Ximena, the only daughter of Count Gormaz; his duel with the Count, who had mortally injured his father; and lastly his marriage with the daughter of the man who had perished by his sword. The authenticity of these poetical achievements rests entirely on the romances [of the Chronicle

of the Cid]; but though this brilliant story is not to be found in any historical document, yet the universal tradition of a nation seems to stamp it with sufficient credit. The Cid was in habits of the strictest friendship with the eldest son of Ferdinand, D. Sancho, surnamed the Strong, and the two warriors always combated side by side. During the lifetime of the father, the Cid, in 1049, had rendered tributary the Musulman Emir of Saragossa. He defended that Moorish prince against the Aragonese, in 1063; and when Sancho succeeded to the throne in 1065, he was placed, by the young King, at the head of all his armies. . . . D. Sancho, who merited the friendship of a hero, and who always remained faithful to him, was, notwithstanding, no less ambitious and unjust than his father, whose example he followed in endeavouring to deprive his brothers of their share of the paternal inheritance. To the valour of the Cid he owed his victories over D. Garcia, King of Galicia, and D. Alfonso, King of Leon, whose states he invaded. The latter prince took refuge amongst the Moors, with the King of Toledo, who afforded him a generous asylum. D. Sancho, after having also stripped his sisters of their inheritance, was slain in 1072, before Zamora, where the last of his sisters, D. Urraca, had fortified herself. Alfonso VI., recalled from the Moors to ascend the vacant throne, after having taken an oath, administered by the hands of the Cid, that he had been in no degree accessory to his brother's death, endeavoured to attach that celebrated leader to his interests by promising him in marriage his own niece Ximena, whose mother was sister-in-law to Ferdinand the Great and Bermudez III., the last King of Leon. This marriage, of which historical evidence remains, was celebrated on the 19th of July, 1074. The Cid was at that time nearly fifty years of age, and had survived his first wife Ximena, the daughter of Count Gormaz, so celebrated in the Spanish and French tragedies. Being soon afterwards despatched on an embassy to the Moorish princes of Seville and Cordova, the Cid assisted them in gaining a great victory over the King of Grenada; but scarcely had the heat of the battle passed away when he restored all the prisoners whom he had taken, with arms in their hands, to liberty. By these constant acts of generosity he won the hearts of his enemies as well as of his friends. He was admired and respected both by Moors and Christians. He had soon afterwards occasion to claim the protection of the former; for Alfonso VI., instigated by those who were envious of the hero's success, banished him from Castile. The Cid upon this occasion took refuge with his friend Ahmed el Muktadir, King of Saragossa, by whom he was treated with boundless confidence and respect. He was appointed by him to the post of governor of his son, and was in fact intrusted with the whole administration of the kingdom of Saragossa, during the reign of Joseph El Muktamam, from 1081 to 1085, within which period he gained many brilliant victories over the Christians of Aragon, Navarre, and Barcelona. Always generous to the vanquished, he again gave liberty to the prisoners. Alfonso VI. now began to regret that he had deprived himself of the services of the most valiant of his warriors; and being attacked by the redoubtable Joseph, the son of Teshfin, the Morabite, who had invaded Spain

with a new army of Moors from Africa, and having sustained a defeat at Zalaca, on the 23d of October, 1087, he recalled the Cid to his assistance. That hero immediately repaired to his standard with 7 000 soldiers levied at his own charge, and for two years continued to combat for his ungrateful sovereign but at length either his generosity in dismissing his captives or his disobedience to the orders of a prince far inferior to himself in the knowledge of the art of war drew upon him a second disgrace about the year 1090. He was again banished his wife and son were imprisoned and his goods were confiscated. It is at this period that the poem commences.—J. C. L. S. de Sismondi, *Literature of the South of Europe*, ch. 23 (v. 2).

Also in *Chronicle of the Cid from the Spanish* by R. Southey.—G. Ticknor *Hist. of Spanish Lit.*, period 1, ch. 2 (v. 1).

A. D. 1035-1258.—The Rise of the Kingdom of Aragon.—The province of Aragon, with Navarre to the west of it and Catalonia to the east, was included in the Spanish March of Charlemagne. Navarre took the lead among these provinces in acquiring independence and Aragon became for a time a lordship dependent on the Navarrese monarchy. "The Navarre of Sancho the Great [the same who gathered Castile among his possessions making it a kingdom, and who reigned from 910 to 1035] stretched some way beyond the Ebro, to the west it took in the ocean lands of Biscay and Guipuzcoa with the original Castile, to the east it took in Aragon, Ripacurcia and Sobrarbe. At the death of Sancho the Great [A. D. 1035] his momentary dominion broke up. Out of the break up of the dominion of Sancho came the separate kingdom of Navarre, and the new kingdoms of Castile, Aragon, and Sobrarbe. Of these the two last were presently united, thus beginning the advance of Aragon. The power of Aragon grew, partly by conquests from the Mussulmans, partly by union with the French fiefs to the east. The first union between the crown of Aragon and the county of Barcelona [by marriage, 1131] led to the great growth of the power of Aragon on both sides of the Pyrenees and even beyond the Rhone. This power was broken by the overthrow of King Pedro at Muret—[Pedro II. of Aragon, who allied himself with the Albigenes—see ALBIGENSES: A. D. 1210-1213—] and was defeated and slain by Simon de Montfort, at Muret, near Toulouse, September 12, 1213]. But by the final arrangement which freed Barcelona, Roussillon, and Cerdagne, from all homage to France [A. D. 1258], all trace of foreign superiority passed away from Christian Spain. The independent kingdom of Aragon stretched on both sides of the Pyrenees, a faint reminder of the days of the West-Gothic kings"—E. A. Freeman, *Hist. Geog. of Europe*, ch. 12, sect. 1.

Also in: S. A. Dunham, *Hist. of Spain and Portugal*, bk. 3, sect. 2, ch. 4.—See, also, PROVENÇE: A. D. 1179-1207.

A. D. 1086-1147.—Domination of the Almoravides. See ALMORAVIDES.

A. D. 1140.—Separation of Portugal from Castile.—Its erection into an independent kingdom. See PORTUGAL: A. D. 1095-1225.

A. D. 1146-1232.—Invasion and dominion of the Almohades and the decisive battle of Tolosa.—The invasion of Spain by the Moorish

Almohades (see ALMOHADES), and their struggle for dominion with the Almoravides, produced, at the outset, great alarm in Christendom, but was productive in the end of many opportunities for the advancement of the Christian cause. In the year 1212 Pope Innocent III. was moved by an appeal from Alfonso VIII. of Castile to call on all Christian people to give aid to their brethren in Spain, proclaiming a plenary indulgence to those who would take up arms in the holy cause. Thousands joined the crusade thus preached, and flocked to the Castilian standards at Toledo. The chief of the Almohades retorted on his side by proclaiming the Aljihad or Holy War, which summoned every Moslem in his dominions to the field. Thus the utmost frenzy of zeal was animated on both sides and the shock of conflict could hardly fail to be decisive, under the circumstances. Substantially it proved to be so, and the fate of Mahometanism in Spain is thought to have been sealed on Las Navas de Tolosa—the Plains of Tolosa—where the two great hosts came to their encounter in July, 1212. The rout of the Moors was complete, "the pursuit lasted till nightfall, and was only impeded by the Moslem corpses"—H. Coppel, *Conquest of Spain by the Arab Moors* bk. 8 ch. 4 (v. 2).

12-15th Centuries.—The old monarchical constitution.—The Castilian and Aragonese Cortes. See CORTES, THE SPANISH.

A. D. 12-16th Centuries.—Commercial importance and municipal freedom of Barcelona. See BARCELONA 12-16TH CENTURIES.

A. D. 1212-1238.—Progress of the arms of Castile, Leon, and Aragon.—Succession of the count of Champagne to the throne of Navarre.—Permanent union of the crowns of Leon and Castile.—The founding of the Moorish kingdom of Granada.—Castilian conquest of Cordova.—"Alfonso of Castile died two years after his great victory [of 'las navas de Tolosa'] He left his crown to his only son Henry, a boy of eleven, and the regency to his daughter Berenguela, queen of Leon, who was separated, upon the almost always available plea of too near consanguinity, from her husband Alfonso. Berenguela administered her delegated power ably, but held it only three years at the end of that time the young king was accidentally killed by a tile falling upon his head. Berenguela was her brother's natural heiress, but idolizing her only son, Ferdinand, whom she had nursed and educated herself, she immediately renounced her claim to the throne in his favour, . . . and caused Ferdinand III. to be acknowledged king: Alfonso IX., however, long continued to disturb his wife and son's government. The king of Aragon [Pedro II.] was recalled immediately after the great battle to the concerns of his French dominions," where he joined his kinsman, the count of Toulouse, as stated above, in resisting the Albigenian crusade, and fell (1213) at Muret. "Whilst Pedro's uncles and brothers were struggling for his succession, the queen-dowager obtained from the Pope an order to Simon de Montfort, the leader of the crusade, to deliver her son [whom the father had given up as hostage before he resolved to commit himself to war with the crusaders] into her hands. Having thus got possession of the rightful heir, she procured the assembling of the Cortes of Aragon, to whom she presented the young king, when nobles, clergy, and town deputies voluntarily swore

allegiance to him. This was the first time such an oath was taken in Aragon, the most limited of monarchies. It had been usual for the Aragonese kings at their coronation to swear observance of the laws, but not to receive in return an oath of fidelity from the people. Henceforward this corresponding oath of fidelity was regularly taken under the following form, celebrated for its singularly bold liberty. 'We, who are as good as you, make you our king to preserve our rights; if not, not.' The Catalans followed the example of their Aragonese brethren in proclaiming James king, but many years elapsed ere he could sufficiently allay the disorders excited by his ambitious uncles to prosecute the war against the Moors. At length the several kings of Castile, Leon, Aragon, and Portugal, were ready, unconnectedly, to invade Mussulman Spain, where Almohade princes and Mohammed aben Hud, a descendant of the kings of Saragossa, were contending for the sovereignty and many 'walis' were struggling for independent royalty, all far more intent upon gratifying their mutual jealousies and enmities than upon resting the common foe, with whom, on the contrary, all were willing to enter into alliance in furtherance of their separate views. Under these circumstances, James of Aragon made himself master of the greater part of Valencia, and of the island of Majorca [and subsequently of Minorca]; Ferdinand of Castile extended his conquests in Andalusia; Alfonso of Leon his in Estremadura, and Sancho II of Portugal, who had lately succeeded to his father Alfonso II, acquired the city of Elvas. . . . Sancho of Navarre took no part in these wars. After the battle of 'las navas de Tolosa' he quitted the career of arms, devoting himself wholly to the internal administration of his kingdom. He had no children, neither had his eldest sister, the queen of England [Berengaria, wife of Richard Cœur de Lion], any. Thence his youngest sister's son Thibault, count of Champagne, became his natural heir. But Sancho, judging that the distance between Navarre and Champagne unfitted the two states for being governed by one prince, adopted his kinsman, James of Aragon, and to him, as heir, the Navarrese clergy and nobility, and the count of Champagne himself, prospectively swore fealty. Upon Sancho's death, in 1234, however, the Navarrese, preferring independence under the lineal heir to an union with Aragon, entreated king James to release them from their oaths. He was then engaged in the conquest of Valencia; and unwilling, it may be hoped, to turn his arms from Mahometan enemies against his fellow-Christians, he complied with the request, and Thibault was proclaimed king of Navarre. Thibault neglected the wars carried on by his Spanish brother kings against the Mahometans, to accept the command of a crusade for the recovery of Jerusalem. The expedition was unsuccessful, but the reputation of the leader did not suffer. Upon his return, Thibault followed the example of his uncle in studying only to promote the internal welfare of the country. He introduced the cultivation of the grape and the manufacture of wine into Navarre, with other agricultural improvements. Thibault is more known as one of the most celebrated troubadours or poets of his day. Prior to Thibault's accession, the conquering progress of Leon and Castile had been temporarily interrupted. Alfonso of Leon

died in 1230, and by his will divided Leon and Galicia between two daughters of his first marriage, wholly overlooking his son Ferdinand. . . . By negotiation, however, and the influence which the acknowledged wisdom and virtues of queen Berenguela appear to have given her over every one but her husband, the superior claims of Ferdinand were admitted. The two infantas were amply endowed, and the crowns of Leon and Castile were thenceforward permanently united. With power thus augmented, Ferdinand III renewed his invasion of the Mussulman states, about the time that Yahie, the last of the Almohade candidates for sovereignty, died, bequeathing his pretensions to Mohammed aben Abdallah aben Alhamar an enterprising leader, who, in the general confusion, had established himself as king of Jaen, and was the sworn enemy of Yahie's chief rival, Abdallah aben Hud. Ferdinand invaded the dominions of Abdallah, and Mohammed took that opportunity of materially enlarging his own. After a few years of general war, Abdallah aben Hud was assassinated by the partisans of the king of Jaen, and his brother Alvi, who succeeded to his pretensions, met a similar fate. Mohammed ben Alhamar was immediately received into the city of Granada, which he made his capital; and thus, in 1238, founded the kingdom of Granada, the last bright relic of Moorish domination in Spain, and the favourite scene of Spanish romance. Had Mohammed succeeded to the Almohade sovereignty in Spain, and his authority been acknowledged by all his Mussulman countrymen, so able and active a monarch might probably have offered effective resistance to Christian conquest. But his dominions consisted only of what is still called the kingdom of Granada, and a small part of Andalusia. The remaining Mahometan portions of Andalusia, Valencia, and Estremadura, as well as Murcia and Algarve, swarmed with independent 'walis' or kings. James of Aragon completed the subjugation of Valencia the following year. Cordova, so long the Moorish capital, was taken by Ferdinand [1235] with other places of inferior note. The Murcian princes avoided invasion by freely offering to become Castilian vassals, and now the conquering troops of Castile and Leon poured into the territories of Mohammed. The king of Granada, unsupported by his natural allies, found himself unequal to the contest, and submitted to become, like his Murcian neighbours, the vassal of Ferdinand. In that capacity he was compelled to assist his Christian liege lord in conquering Mussulman Seville."—M. M. Busk, *Hist. of Spain and Portugal*, ch. 7.

ALSO IN: *Chronicle of James I., King of Aragon, surnamed the Conqueror*; tr. by J. Forster.

A. D. 1238-1273.—The Moorish kingdom of Granada.—The building of the Alhambra.—"A new era had begun in the fortunes of the Moors. Reft of their two magnificent capitals at Cordova and Seville, they had gathered into the extreme south, under the able and beneficent rule of Aben-al-Hamar, who, though a tributary to Castile, termed himself Sultan and Emir of the Faithful, and is usually called King of Granada. Karnattah, as the Arabs had named it, meant the Cream of the West. The Spaniards in later times, deceived by the likeness of the word to Granada, a pomegranate, fancied it to have been thence named, and took the fruit as its emblem.

The kingdom was a mere fragment, and did not even reach to the Straits, for Algeira, the green island, and its great fortresses, belonged to the Africans; and it had in it elements of no small danger, containing as it did the remnants of no less than thirty two Arab and Moorish tribes, many of them at deadly feud with one another, and divided by their never ending national enmities. The two great tribes of Abencerrages, or sons of Zeragh, and the Zegrís, or refugees from Aragon, were destined to become the most famous of these. The king himself, Mohammed-Abou Said was of the old Arabian tribe of Al Hamar, by whose name he is usually called. He was of the best old Arabic type—prudent, just, moderate, temperate, and active, and so upright as to be worthy to belong to this age of great kings, and his plans for his little kingdom were favoured by the peace in which his Christian neighbours left him, while Alfonso X of Castile was vainly endeavouring to become, not Emperor of Spain alone, but Roman Emperor. The Almohides of Algarve obeyed neither Alfonso nor Al Hamar, and they united to subdue them. Ten cities were surrendered by the governor on condition that he should enjoy the estates of the King's Garden at Seville, and the tenth of the oil of an oliveyard. There was still a margin of petty wars who preferred a brief independence to a secure tenure of existence as tributaries, and these one by one fell a prey to the Castilians, the inhabitants of their cities being expelled, and adding to the Granadine population. Al Hamar received them kindly, but made them work vigorously for their maintenance. Every nook of soil was in full cultivation, the mountain-sides terraced with vineyards, new modes of irrigation invented, the breeds of horses and cattle carefully attended to, rewards instituted for the best farmers, shepherds, and artisans. The manufacture of silk and wool was actively carried on, also leather-work and sword cutlery. Hospitals and homes for the sick and infirm were everywhere, and in the schools of Granada the remnants of the scholarship of Cordova and Seville were collected. Granada itself stood in the midst of the Vega, around two hills, each crowned by a fortress. Albayzin, so called by the fugitives from Baeza, and the Al Hâmra [or Alhambra], or Red Fortress. The wall was extended so as to take in its constantly increasing population, and the king began to render the Alhâmra one of the strongest and most beautiful places in existence. Though begun by Al Hamar it was not completed for several generations, each adding to the unrivalled beauty of the interior, for, as usual in Arabian architecture, the outside has no beauty, being a strong fortification of heavy red walls. . . . Mohammed Aben-Al-Hamar died 1278, and his son Mohammed II followed in his steps."—C. M. Yonge, *The Story of the Christians and Moors of Spain*, ch. 20.

Also in: W. Irving, *The Alhambra*.—J. C. Murphy, *Arabian Antiquities of Spain*.

A. D. 1248-1350.—The conquest of Seville. —The reigns of St. Ferdinand, Alfonso the Learned, and their three successors in Castile. —Seville, which had become the second city of Moslem Spain, its schools and universities rivaling those of Cordova, shared the fate of the latter and surrendered to the Christians on the 23d of December, 1248. "This was the achievement of King Ferdinand III., under whom the

crowns of Castile and Leon had become united. His territory extended from the Bay of Biscay to the Guadalquivir, and from the borders of Portugal as far as Arragon and Valencia. His glory was great in the estimation of his countrymen for his conquests over the Moors, and four centuries afterwards he was canonized by the Pope, and is now known as Saint Ferdinand.

Ferdinand lived at the same time with another king who was also canonized—Louis IX. of France, who became Saint Louis.

The two kings, in fact, were cousins, and the grandmother of both of them was Eleanor, daughter of Henry II of England. The son of Saint Ferdinand was Alfonso X, called 'El Sabio,' the learned, and not, as it is sometimes translated, 'the wise.' He certainly was not very wise, for he did an immense number of foolish things, but he was such a strange man that it would be interesting to know more about him than it is easy to do. It was a period when not only commerce and industry but literature and art were taking a new start in Europe—the time of Roger Bacon and Dante. Alfonso loved his books, and dabbled in science, and was really one of the learned men of his time. His mind was very naturally disturbed by a glimpse he had of being emperor of Germany [or, to speak accurately, of the Holy Roman Empire]. The dignity was elective, and Alfonso became the candidate of one party among the German electors, but he did not obtain the dignity (see GERMANY A. D. 1250-1272). "Ferdinand de la Cerda, the son and heir of Alfonso, died during the lifetime of his father, and a difficulty arose about the succession which extended over a long time. A Cortes was assembled to decide the question, and it was agreed that Sancho, brother to Ferdinand de la Cerda, should be heir to the crown, to the exclusion of the children of Ferdinand, grandchildren of Alfonso. This decision displeased the king of France, who was the uncle of the children set aside. Alfonso declared in favor of his son Sancho, and came near having a war with France in consequence." Yet Sancho, soon afterwards, was persuaded to rebel against his father, and the latter was reduced to sore straits, having no allies among his neighbors except the king of Morocco. "At last the goaded king assembled his few remaining adherents in Seville, and, in a solemn act, not only disinherited his rebel son Sancho, but called down maledictions on his head. In the same act he instituted his grandsons, the infantes de la Cerda, as his heirs, and after them, in default of issue, the kings of France." But Sancho fell ill after this, and the fondness of his old father revived with such intensity that he sickened of anxiety and grief. "Sancho recovered and was soon as well as ever; but the king grew worse, and soon died [1284], full of grief and affection for his son. He had not, however, revoked his will. Nobody minded the will, and Sancho was proclaimed king. He reigned, and his son and grandson reigned after him." The son was Ferdinand IV., who came to the throne in 1295; the grandson was Alfonso XI., who followed him in 1312. The latter was succeeded in 1350 by his son Pedro, or Peter, surnamed the Cruel, and quite eminent under that sinister designation, especially through the unfortunate connection of the English Black Prince with his later evil fortunes.—E. F. and S. Hale, *The Story of Spain*, ch. 16.

A. D. 1273-1460.—The slow crumbling of the Moorish kingdom of Granada. Aben-Al-Hamar, or Ibnu-l-hamar, died in 1273. He was "succeeded by his son, Abū Abdillāh, known as Mohammed II. Obeying his father's injunctions, he called upon Yahūb, the Sultan of the Beni Merines at Fez, to come to his aid, and captured Algeciras, to serve as a receptacle and magazine for these African allies. He also presented Tarifa to Yahūb. The two allied forces then went out to meet Nuño de Lara with the Christian frontier troops, and routed him. But Mohammed was soon prevailed upon by his fears to renew the Christian alliance; and the Christian troops, thus freed from one enemy, soon wrested Algeciras, Tarifa [1291], Ronda, and other towns, from the Beni Merines, who were, all but a small remnant, driven back into Africa.

Mohammed II died in 1302, and was succeeded by a greater king, — Mohammed III., another Abū Abdillāh, . . . dethroned by a revolt of his brother, Nasr, but when, in 1312, Nasr in turn was forced to abdicate, he was succeeded by Isma'il Abū l-Walid, after whom came Mohammed IV., in 1315. Meantime the Christian monarchs were always pressing the Moorish frontier. In 1309, Ferdinand IV of Castile succeeded in taking Gibraltar, while the troops of Aragon besieged Almeria, and thus the circle was ever narrowing, but not without bloody dispute. When Don Pedro, Infante of Castile, made his great effort against Granada in 1319, he was woefully defeated in the battle of Elvira, and his rich camp despoiled by the Moors. Mohammed IV succeeded in retaking Gibraltar from the Christians [or, rather, according to Condé, it was taken in 1331 by Mohammed's ally, the king of Fez, to whom Mohammed was forced to cede it].

He was assassinated by his African allies, and succeeded by his brother Yūsuf in 1333. Prompted purely by self interest, Abū l-has, another leader, with 60,000 men, beside the contingent from Granada, encountered the Christians near Tarifa in the year 1340, and was defeated with immense loss [in the battle of the Guadacelito or the Salado]. Yūsuf was assassinated by a madman in 1354, and was succeeded by Mohammed V. . . . Driven from his throne by a revolt of his half-brother Isma'il, he first fled for his life to Guadix, and then to Africa, in the year 1359. And all these intestine quarrels were playing into the Christians' hands. Isma'il, the usurper, held the nominal power less than a year, when he was dethroned and put to death. His successor, Mohammed VI., surrounded by difficulties, came to the strange determination to place himself and his kingdom under the protection of that King Pedro of Castile whom history has named 'el cruel,' but whom his adherents called 'el justiciero,' the doer of justice. The Castilian king vindicated his claim to the historic title by putting Mohammed to death, and seizing 'the countless treasures which he and the chiefs who composed his suite brought with them.' To the throne, thus once more vacant by assassination, Mohammed V. returned, and ruled a second time, from 1362 to 1391. . . . Then came the reigns of Yūsuf II. and Mohammed VII., uneventful, except that, in the words of the Arabian chronicler, 'the Mohammedan empire still went on decaying, until it became an easy prey to the infidels, who surrounded it on every

side, like a pack of hungry wolves.' Many portents of ruin were displayed, and the public mind was already contemplating the entire success of the Christians." A century of confused struggles ensued, in the course of which Gibraltar was several times besieged by the Christians, and was finally taken by the Duke of Medina Sidonia in 1460. Other strongholds of the Moors fell, one by one, and they "were being more and more restricted to their little kingdom of Granada, and the Christians were strengthening to dislodge and expel them."—H. Coppée, *Hist. of the Conquest of Spain by the Arab-Moors*, bk 8, ch. 5 (v. 2).

ALSO IN: J. A. Condé, *Hist. of the Dominion of the Arabs in Spain*, pt. 4, ch. 9-33.

(Aragon): A. D. 1282-1300.—Acquisition of Sicily by King Peter.—It passes as a separate kingdom to his younger son. See ITALY (SOUTHERN): A. D. 1282-1300.

A. D. 1366-1369.—Pedro the Cruel of Castile and the invasion of the English Black Prince. —"Pedro the Cruel, King of Castile at this time (1350-1369), had earned his title by a series of murders, which dated from the time he was sixteen years old, and comprised his wife, his step-mother, two of his half brothers, and a great number of the chief nobles of his kingdom. He was on bad terms with the pope, for he was the friend of Moors and Jews, and had plundered bishops and monasteries, he was hated in the court of France, for his murdered queen was the king's cousin, Blanche de Bourbon; he was at war with the King of Arragon. Instigated by this monarch and by the King of Navarre, the eldest of Pedro's half-brothers, Don Henry of Trastamere, who had been serving for some time with the Free Companions in Languedoc, conceived the idea of uniting them in a grand enterprise against the kingdom of Castile. Charles V [of France] approved the project, and lent money and his best captain, Du Guesclin; Pope Urban V contributed his blessing and money; and the Free Lances eagerly embraced a scheme which promised them the plunder of a new country." The expedition "succeeded without bloodshed. The people rose to welcome it, and Don Pedro was forced to escape through Portugal, and take ship hastily at Corunna. Don Henry was crowned in his palace at Burgos (April 1366). In his distress Don Pedro applied to the Prince of Wales [the Black Prince, then holding the government of Aquitaine] for support. There was no reason why England or Aquitaine should be mixed up in Spanish politics. Both countries required rest after an exhausting war. . . . But Pedro was a skilful diplomatist. He bribed the Prince of Wales by a promise to cede the province of Biscay." With the consent of his father, King Edward III. of England, the Prince took up the cause of the odious Don Pedro, and led an army of 24,000 horse, besides great numbers of archers, into Spain (A. D. 1367). At the decisive battle of Navarrete the Spaniards and their allies were overwhelmingly defeated, Du Guesclin was taken prisoner, Don Henry fled, and Pedro was reinstated on the Castilian throne. "Then came disappointment. The prince demanded performance of the promises Don Pedro had made, and proposed to stay in Spain till they were acquitted. . . . For some months Edward vainly awaited the performance of his ally's promises. Then, as his troops were wasting away with

dysentery and other diseases caused by the strange climate, till it was said scarcely a fifth remained alive. Edward resolved to remove into Aquitaine, which Don Henry was attacking, and was glad to find that the passes of the Pyrenees were left open to him by the Kings of Arragon and Navarre (August 1367). . . . The results of Edward's mischievous policy soon became evident. All he had achieved in Spain was almost instantly undone by Don Henry, who crossed the Pyrenees a few weeks only after Edward had left Spain (Sept. 1367) recovered his kingdom in the course of the next year, and captured and killed Don Pedro a little later (March 1369). The whole power of Castile, which was far from being contemptible at sea, was then thrown into the scale against England." —C. H. Pearson, *Eng. Hist. in the Fourteenth Century*, ch. 8.

ALSO IN: J. Froissart, *Chronicles* (tr. by Johnes), bk. 1, ch. 230-245 —P. Merimée, *Hist. of Peter the Cruel*, v. 2, ch. 7-11 —See, also, FRANCE. A. D. 1360-1380.

A. D. 1368-1479.—Castile under the House of Trastamare.—Discord and civil war.—Triumph of Queen Isabella.—The Castilian dynasty in Aragon.—Marriage of Isabella and Ferdinand.—"A more fortunate period began [in Castile] with the accession of Henry [of Trastamare, or Henry II]. His own reign was hardly disturbed by any rebellion, and though his successors, John I. [1379] and Henry III. [1390], were not altogether so unmolested, especially the latter, who ascended the throne in his minority, yet the troubles of their time were slight, in comparison with those formerly excited by the houses of Lara and Haro, both of which were now happily extinct. Though Henry II.'s illegitimacy left him no title but popular choice, his queen was sole representative of the Cerdas, the offspring . . . of Sancho IV.'s elder brother . . . No kingdom could be more prepared to meet the disorders of a minority than Castile, and in none did the circumstances so frequently recur. John II. was but fourteen months old at his accession [1406], and but for the disinterestedness of his uncle Ferdinand, the nobility would have been inclined to avert the danger by placing that prince upon the throne. In this instance, however, Castile suffered less from faction during the infancy of her sovereign than in his maturity. The queen dowager, at first jointly with Ferdinand, and solely after his accession to the crown of Aragon, administered the government with credit. . . . In external affairs their reigns were not what is considered as glorious. They were generally at peace with Aragon and Granada, but one memorable defeat by the Portuguese at Aljubarrota [August 14, 1385] disgraces the annals of John I., whose cause [attempting the conquest of Portugal] was as unjust as his arms were unsuccessful. This comparatively golden period ceases at the majority of John II. His reign was filled up by a series of conspiracies and civil wars, headed by his cousins John and Henry, the infants of Aragon, who enjoyed very extensive territories in Castile, by the testament of their father Ferdinand. Their brother the king of Aragon frequently lent the assistance of his arms. . . . These conspiracies were all ostensibly directed against the favourite of John II., Alvaro de Luna, who retained for 85 years an absolute con-

trol over his feeble master. . . . His fate is among the memorable lessons of history. After a life of troubles endured for the sake of this favourite, sometimes a fugitive, sometimes a prisoner, his son heading rebellions against him, John II. suddenly yielded to an intrigue of the palace, and adopted sentiments of dislike towards the man he had so long loved. . . . Alvaro de Luna was brought to a summary trial and beheaded; his estates were confiscated. He met his death with the intrepidity of Strafford, to whom he seems to have borne some resemblance in character. John II. did not long survive his minister, dying in 1454, after a reign that may be considered as inglorious, compared with any except that of his successor. If the father was not respected, the son fell completely into contempt. He had been governed by Pacheco, marquis of Villena, as implicitly as John by Alvaro de Luna. This influence lasted for some time afterwards. But the king inclining to transfer his confidence to the queen, Joanna of Portugal, and to one Bertrand de Cueva, upon whom common fame had fixed as her paramour, a powerful confederacy of disaffected nobles was formed against the royal authority. They deposed Henry in an assembly of their faction at Avila with a sort of theatrical pageantry which has often been described. The confederates set up Alfonso, the king's brother, and a civil war of some duration ensued, in which they had the support of Aragon. The queen of Castile had at this time borne a daughter, whom the enemies of Henry IV. and indeed no small part of his adherents, were determined to treat as spurious. Accordingly, after the death of Alfonso, his sister Isabel was considered as heiress of the kingdom.

Avoiding the odium of a contest with her brother Isabel agreed to a treaty by which the succession was absolutely settled upon her [1469]. This arrangement was not long afterwards followed by the union of that princess with Ferdinand, son of the king of Aragon. This marriage was by no means acceptable to a part of the Castilian oligarchy, who had preferred a connexion with Portugal. And as Henry had never lost sight of the interests of one whom he considered, or pretended to consider, as his daughter, he took the first opportunity of revoking his forced disposition of the crown and restoring the direct line of succession in favour of the princess Joanna. Upon his death, in 1474, the right was to be decided by arms. Joanna had on her side the common presumptions of law, the testamentary disposition of the late king, the support of Alfonso king of Portugal, to whom she was betrothed, and of several considerable leaders among the nobility. . . . For Isabella were the general belief of Joanna's illegitimacy, the assistance of Aragon, the adherence of a majority both among the nobles and people, and, more than all, the reputation of ability which both she and her husband had deservedly acquired. The scale was, however, pretty equally balanced, till the king of Portugal having been defeated at Toro in 1476, Joanna's party discovered their inability to prosecute the war by themselves, and successively made their submission to Ferdinand and Isabella." Ferdinand of Aragon, by whose marriage with Isabella of Castile the two kingdoms became practically united, was himself of Castilian descent, being the grandson of that magnanimous Ferdinand who has been

mentioned above, as the uncle and joint guardian of John II. of Castile. In 1410, on the death of King Martin, the right of succession to the throne of Aragon had been in dispute, and Ferdinand was one of several claimants. Instead of resorting to arms, the contending parties were wisely persuaded to submit the question to a special tribunal, composed of three Aragonese, three Catalans, and three Valencians. "A month was passed in hearing arguments; a second was allotted to considering them; and at the expiration of the prescribed time it was announced to the people . . . that Ferdinand of Castile had ascended the throne. In this decision it is impossible not to suspect that the judges were swayed rather by politic considerations than a strict sense of hereditary right. It was therefore by no means universally popular, especially in Catalonia. . . . Ferdinand however was well received in Aragon. . . . Ferdinand's successor was his son Alfonso V., more distinguished in the history of Italy than of Spain. For all the latter years of his life he never quitted the kingdom that he had acquired by his arms [see ITALY: A. D. 1412-1447]; and, enchanted by the delicious air of Naples, intrusted the government of his patrimonial territories to the care of a brother and an heir, John II., upon whom they devolved by the death of Alfonso without legitimate progeny, had been engaged during his youth in the turbulent revolutions of Castile, as the head of a strong party that opposed the domination of Alvaro de Luna. By marriage with the heiress of Navarre he was entitled, according to the usage of those times, to assume the title of king, and administration of government, during her life. But his ambitious retention of power still longer produced events which are the chief stain on his memory. Charles, prince of Viana, was, by the constitution of Navarre, entitled to succeed his mother [1442]. She had requested him in her testament not to assume the government without his father's consent. That consent was always withheld. The prince raised what we ought not to call a rebellion; but was made prisoner. . . . After a life of perpetual oppression, chiefly passed in exile or captivity, the prince of Viana died in Catalonia [1461], at a moment when that province was in open insurrection upon his account. Though it hardly seems that the Catalans had any more general provocations, they persevered for more than ten years [until the capitulation of Barcelona, after a long siege, in 1472] with inveterate obstinacy in their rebellion, offering the sovereignty first to a prince of Portugal, and afterwards to Regnier duke of Anjou, who was destined to pass his life in unsuccessful competition for kingdoms." Ferdinand, who married Isabella of Castile, was a younger half-brother of prince Charles of Viana, and succeeded his father, John II., on the throne of Aragon, in 1479.—H. Hallam, *The Middle Ages*, ch. 4 (v. 2).

ALSO IN: W. H. Prescott, *Hist. of the Reign of Ferdinand and Isabella*, pt. 1, ch. 1-5.—See, also, NAVARRE: A. D. 1442-1521.

A. D. 1458.—Separation of the crown of Naples from those of Aragon and Sicily. See ITALY: A. D. 1447-1480.

A. D. 1476-1492.—The last struggle of the Moors.—Fall of the city and kingdom of Granada.—"The days of the Moorish kingdom were already numbered when, in 1486, Aboul

Hacem succeeded Ismael; but the disturbances in Castile emboldened him, and when, in 1476, the regular demand for tribute was made, he answered: 'Those who coined gold for you are dead. Nothing is made at Granada for the Christians but sword-blades and lance-points.' Such was the last proclamation of war from the Moors. Even the Imams disapproved, and preached in the mosques of Granada, 'Woe to the Moslems in Andalusia!' 'The end is come,' they said: 'the ruins will fall on our heads!' Nevertheless, Aboul Hacem surprised the Aragonese city of Zahara with 60,000 inhabitants, and put them all to the sword or sold them into slavery; but he was not welcomed, evil was predicted, and he became more and more hated when he put four of the Abencerrages to death. The king and queen [Ferdinand, or Fernando, and Isabella] now began to prepare the whole strength of their kingdom for a final effort, not to be relaxed till Spain should be wholly a Christian land. . . . Don Rodrigo Ponce de Leon, who had become Marquis of Cadiz, made a sudden night attack upon Alhama, only eight leagues from Granada, and though the inhabitants fought from street to street he mastered it. . . . Alhama was a terrible loss to the Moors, and was bewailed in the ballad, 'Ay de me Al Hama,' which so moved the hearts of the people that it was forbidden to be sung in the streets of Granada. It has been translated by Byron, who has in fact united two ballads. . . . Alhama had once before been taken by St. Fernando, but could not then be kept, and a council was held by the 'Reyes Catolicos' [Ferdinand and Isabella], in which it was declared that it would take 5,000 mules' burthen of provisions sent several times a year, to support a garrison thus in the heart of the enemy's country. The high spirit of the queen, however, carried the day. She declared that the right thing to do was to take Loja to support Alhama, and, after causing the three chief mosques to be purified as Christian churches, she strained every effort [1482] to equip an army with which Fernando was to besiege Loja. On the day before he set out Isabel gave birth to twins—one dead, the other a daughter; and this was viewed as an ill omen. . . . Ali Atar, one of the bravest of the Moors, defeated Fernando and forced him to retreat with the loss of his baggage. Aboul Hacem was prevented from following up his success by the struggles of the women in his harem. His favourite wife was a Christian by birth, named Isabel de Solis, the daughter of the Alcayde of Bedmar; but she had become a renegade, and was commonly called Zoraya, or the Morning Star. Childless herself, she was vehemently set on the promotion of Abou-Abd-Allah, son of another wife, Ayescha, who is generally known by the Spanish contraction of his name, Boabdil; also in Arabic as Al Zaqir, the little, and in Spanish as 'el Rey Chico.' Such disaffection was raised that Aboul Hacem was forced to return home, where he imprisoned Ayescha and her son; but they let themselves down from the window with a rope twisted of the veils of the Sultana's women, and, escaping to the palace or Albaycin, there held out against him, supported by the Abencerrages. The Zegrís held by Aboul Hacem, and the streets of Granada ran red with the blood shed by the two factions till, in 1489, while the elder king was gone to relieve Loja,

the younger one seized the Alhambra; and Aboul Hacen, finding the gates closed against him, was obliged to betake himself to Malaga, where his brother Abd Allah, called Al Zagal, or the young, was the Alcayde."—C. M. Yonge, *The Story of the Christians and Moors in Spain*, ch. 24.—"The illegal power of Boabdil was contested by his uncle, Az-Zagal (El Zagal), who held a precarious sway for four years, until 1487, when Boabdil again came to the throne. This was rendered more easy by the fact that, in a battle between the Moors and Christians in the territory of Lucena, not long after his accession, Boabdil was taken prisoner by the Christian forces. By a stroke of policy, the Christian king released his royal prisoner, in the hope that through him he might make a treaty. Boabdil went to Loja, which was at once besieged by Ferdinand, and this time captured, and with it the Moorish king again fell into the Christian hands. Again released, after many difficulties he came into power. The Christian conquests were not stayed by these circumstances. In 1487, they captured Velez Malaga, on the coast a short distance east of Malaga, and received the submission of many neighboring towns. In the same year Malaga was besieged and taken. In 1489, Baeza followed; then the important city of Almeria, and at last the city of Granada stood alone to represent the Mohammedan dominion in the Peninsula. The strife between Boabdil and El Zagal now came to an end, and the latter, perhaps foreseeing the fatal issue, embarked for Africa, leaving the nominal rule and the inevitable surrender to his rival. . . . The army of Ferdinand and Isabella was in splendid condition, and reinforcements were arriving from day to day. System and order prevailed, and the troops, elated with victory, acknowledged no possibility of failure. Very different was the condition of things and very depressed the spirit of the people in Granada. Besides its own disordered population, it was crowded with disheartened fugitives, anxious for peace on any terms. The more warlike and ambitious representatives of the tribes were still quarrelling in the face of the common ruin, but all parties joined in bitter denunciations of their king. When he had been released by Ferdinand after the capture of Loja, he had promised that when Guadix should be taken and the power of El Zagal destroyed, he would surrender Granada to the Christian king, and retire to some seignory, as duke or marquis. But now that the 'casus' had arrived, he found . . . that the people would not permit him to keep his promise. . . . The only way in which Boabdil could appease the people was by an immediate declaration of war against the Christians. This was in the year 1490. When this was made known, Ferdinand and Isabella were at Seville, celebrating the marriage of the Infanta Isabel with Alfonso, crown prince of Portugal. The omen was a happy one. The armies of Spain and Portugal were immediately joined to put an end to the crusade. With 5,000 cavalry and 20,000 foot, the Spanish king advanced to the Sierra Elvira, overlooking the original site of the Granadine capital. The epic and romantic details of the conquest may be read elsewhere. . . . There were sorties on the part of the Moors, and chivalrous duels between individuals, until the coming of winter, when, leav-

ing proper guards and garrisons, the principal Christian force retired to Cordova, to make ready for the spring. El Zagal had returned from Africa, and was now fighting in the Christian ranks. It was an imposing army which was reviewed by Ferdinand on the 26th of April, 1491, in the beautiful Vega, about six miles from the city of Granada; the force consisted of 10,000 horse and 40,000 foot, ready to take position in the final siege. . . . It was no part of the Spanish king's purpose to assault the place. . . . He laid his siege in the Vega, but used his troops in devastating the surrounding country, taking prisoners and capturing cattle. . . . Meantime the Christian camp grew like a city, and when Queen Isabella came with her train of beauty and grace, it was also a court city in miniature." In July, an accidental fire destroyed the whole encampment, and roused great hopes among the Moors. But a city of wood (which the pious queen called Santa Fé—the Holy Faith) soon took the place of the tents, and "the momentary elation of the Moors gave way to profound depression; and this induced them to capitulate. The last hour had indeed struck on the great horologe of history; and on the 25th of November the armistice was announced for making a treaty of peace and occupancy"—H. Coppée, *Hist. of the Conquest of Spain by the Arab-Moors*, bk. 8, ch. 5 (v. 2)—"After large discussion on both sides, the terms of capitulation were definitively settled. . . . The inhabitants of Granada were to retain possession of their mosques, with the free exercise of their religion, with all its peculiar rights and ceremonies; they were to be judged by their own laws, under their own cadis or magistrates, subject to the general control of the Castilian governor; they were to be unmolested in their ancient usages, manners, language, and dress; to be protected in the full enjoyment of their property, with the right of disposing of it on their own account, and of migrating when and where they would; and to be furnished with vessels for the conveyance of such as chose within three years to pass into Africa. No heavier taxes were to be imposed than those customarily paid to their Arabian sovereigns, and none whatever before the expiration of three years. King Abdallah [Boabdil] was to reign over a specified territory in the Alpuxarras, for which he was to do homage to the Castilian crown. . . . The city was to be surrendered in 60 days from the date of the capitulation;" but owing to popular disturbances in Granada, the surrender was actually made on the 2d of January, 1492. Boabdil soon tired of the petty sovereignty assigned to him, sold it to Ferdinand and Isabella, passed over to Bez, and perished in one of the battles of his kinsmen.—W. H. Prescott, *Hist. of the Reign of Ferdinand and Isabella*, ch. 15.

ALSO IN: W. Irving, *Chronicle of the Conquest of Granada*.

A. D. 1476-1498.—The reorganization of the Hermandad, or Holy Brotherhood, in Castile. See HOLY BROTHERHOOD.

A. D. 1481-1525.—Establishment and organization of the "Spanish Inquisition."—Its horrible work. See INQUISITION: A. D. 1508-1525.

A. D. 1492.—Expulsion of the Jews. See JEWS: 8-16TH CENTURIES.

A. D. 1492-1533.—Discovery of America.—First voyages, colonizations and conquests. See AMERICA: A. D. 1492, 1493-1496, and after.

A. D. 1493.—The Papal grant of the New World. See AMERICA: A. D. 1493.

A. D. 1494.—The Treaty of Tordesillas.—Amended partition of the New World with Portugal. See AMERICA: A. D. 1494.

A. D. 1495.—Alliance with Naples, Venice, Germany and the Pope against Charles VIII. of France. See ITALY: A. D. 1494-1496.

A. D. 1496-1517.—Marriage of the Infanta Joanna to the Austro-Burgundian Archduke Philip.—Birth of their son Charles, the heir of many crowns.—Insanity of Joanna.—Death of Queen Isabella.—Regency of Ferdinand.—His second marriage and his death.—Accession of Charles, the first of the Austro-Spanish dynasty.—Joanna, second daughter of Ferdinand and Isabella, was married in 1496 to "the archduke Philip, son of the emperor Maximilian, and sovereign, in right of his mother [Mary of Burgundy], of the Low Countries. The first fruit of this marriage was the celebrated Charles V, born at Ghent, February 24th, 1500, whose birth was no sooner announced to Queen Isabella than she predicted that to this infant would one day descend the rich inheritance of the Spanish monarchy. The premature death of the heir apparent, Prince Miguel, not long after [and also of the queen of Portugal, the elder daughter of Isabella and Ferdinand], prepared the way for this event by devolving the succession on Joanna, Charles's mother. From that moment the sovereigns were pressing in their entreaties that the archduke and his wife would visit Spain . . . In the latter part of 1501, Philip and Joanna, attended by a numerous suite of Flemish courtiers, set out on their journey," passing through France and being royally entertained on the way. In Spain, they first received the usual oath of fealty from the Castilian cortes, and then "were solemnly recognized by the four 'arms' of Aragon as successors to the crown, in default of male issue of King Ferdinand. The circumstance is memorable as affording the first example of the parliamentary recognition of a female heir apparent in Aragonese history. Amidst all the honors so liberally lavished on Philip, his bosom secretly swelled with discontent fomented still further by his followers, who pressed him to hasten his return to Flanders, where the free and social manners of the people were much more congenial to their tastes than the reserve and stately ceremonial of the Spanish court . . . Ferdinand and Isabella saw with regret the frivolous disposition of their son-in-law. They beheld with mortification his indifference to Joanna, who could boast few personal attractions, and who cooled the affections of her husband by alternations of excessive fondness and irritable jealousy." Against the remonstrances of king, queen and cortes, as well as in opposition to the wishes of his wife, Philip set out for Flanders in December, again traveling through France, and negotiating on the way a treaty with Louis XII. which arranged for the marriage of the infant Charles with princess Claude of France—a marriage which never occurred. The unhappy Joanna, whom he left behind, was plunged in the deepest dejection, and exhibited ere long decided symptoms of insanity. On the 10th of March, 1508, she gave birth to her second son, Ferdi-

nand, and the next spring she joined her husband in Flanders, but only to be worse treated by him than before. Queen Isabella, already declining in health, was deeply affected by the news of her daughter's unhappiness and increasing disturbance of mind, and on the 26th of November, 1504, she died. By her will, she settled the crown of Castile on the infanta Joanna as "queen proprietor," and the archduke Philip as her husband, and she appointed King Ferdinand (who was henceforth king in Aragon, but not in Castile), to be sole regent of Castile, in the event of the absence or incapacity of Joanna, until the latter's son Charles should attain his majority. On the day of the queen's death Ferdinand resigned the crown of Castile, which he had worn as her consort, only, and caused to be proclaimed the accession of Joanna and Philip to the Castilian throne. "The king of Aragon then publicly assumed the title of administrator or governor of Castile, as provided by the queen's testament." He next convened a cortes at Toro, in January, 1505, which approved and ratified the provisions of the will and "took the oaths of allegiance to Joanna as queen and lady proprietor, and to Philip as her husband. They then determined that the exigency contemplated in the testament, of Joanna's incapacity, actually existed, and proceeded to tender their homage to King Ferdinand, as the lawful governor of the realm in her name." These arrangements were unsatisfactory to many of the Castilian nobles, who opened a correspondence with Philip, in the Netherlands, and persuaded him "to assert his pretensions to undivided supremacy in Castile." Opposition to Ferdinand's regency increased, and it was fomented not only by Philip and his friends, but by the king of France, Louis XII. To placate the latter enemy, Ferdinand sought in marriage a niece of the French king, Germaine, daughter of Jean de Foix, and negotiated a treaty, signed at Blois, October 12, 1505, in which he resigned his claims on Naples to his intended bride and her heirs. Louis was now detached from the interests of Philip, and refused permission to the archduke to pass through his kingdom. But Ferdinand, astute as he was, allowed himself to be deceived by his son-in-law, who agreed to a compromise, known as the concord of Salamanca, which provided for the government of Castile in the joint names of Ferdinand, Philip, and Joanna, while, at the same time, he was secretly preparing to transfer his wife and himself to Spain by sea. On the first attempt they were driven to England by a storm; but in April, 1506, Philip and Joanna landed at Coruña, in Spain, and in June Ferdinand was forced to sign and swear to an agreement "by which he surrendered the entire sovereignty of Castile to Philip and Joanna, reserving to himself only the grand-masterships of the military orders, and the revenues secured by Isabella's testament." Philip took the government into his own hands, endeavoring to obtain authority to place his wife in confinement, as one insane; but this the Castilians would not brook. Otherwise he carried things with a high hand, surrounding himself with Flemish favorites, and revolutionizing the government in every branch and the court in every feature. His insolence, extravagance and frivolity excited general disgust, and would probably have provoked serious revolts, if the country had been called

upon to endure them long. But Philip's reign was brief. He sickened, suddenly, of a fever, and died on the 25th of September, 1506. His demented widow would not permit his body to be interred. A provisional council of regency carried on the government until December. After that it drifted, with no better authoritative guidance than that of the poor insane queen, until July 1507, when Ferdinand, who had been absent, in Naples, during the year past, returned and was joyfully welcomed. His unfortunate daughter "henceforth resigned herself to her father's will." Although she survived 47 years, she never quitted the walls of her habitation; and although her name appeared jointly with that of her son, Charles V., in all public acts, she never afterwards could be induced to sign a paper, or take part in any transactions of a public nature. . . . From this time the Catholic king exercised an authority nearly as undisputed, and far less limited and defined, than in the days of Isabella. He exercised this authority for nine years, dying on the 23d of January, 1516. By his last will he settled the succession of Aragon and Naples on his daughter Joanna and her heirs, thus uniting the sovereignty of those kingdoms with that of Castile, in the same person. The administration of Castile during Charles' absence was intrusted to Ximenes, and that of Aragon to the king's natural son, the archbishop of Saragossa. In September, 1517, Charles, the heir of many kingdoms, arrived in Spain from the Netherlands, where his youth had been spent. Two months later Cardinal Ximenes died, but not before Charles had rudely and ungratefully dismissed him from the government. The queen, Joanna, was still living, but her arbitrary son had already commanded the proclamation of himself as king — W. H. Prescott, *Hist. of the Reign of Ferdinand and Isabella*, pt. 2, ch. 12-13, 16-17, 19-20, 24-25 — See, also, AUSTRIA: A. D. 1496-1526.

15th-17th Centuries.—Wasted commercial opportunities. See TRADE, MODERN.

A. D. 1501-1504.—Treaty of Ferdinand with Louis XII. for the partition of Naples.—Their quarrel and war. See ITALY: A. D. 1501-1504.

A. D. 1505-1510.—Conquests on the Barbary coast. See BARBARY STATES: A. D. 1505-1510.

A. D. 1508-1509.—The League of Cambrai against Venice. See VENICE: A. D. 1508-1509.

A. D. 1511-1513.—Ferdinand of Aragon in the Holy League against France. See ITALY: A. D. 1510-1513.

A. D. 1512-1515.—Conquest of Navarre.—Its incorporation in the kingdom of Castile. See NAVARRE: A. D. 1442-1521.

A. D. 1515-1557.—Discovery of the Rio de la Plata and colonization of Paraguay. See PARAGUAY: A. D. 1515-1557.

A. D. 1516-1519.—The great dominion of Charles. See AUSTRIA: A. D. 1496-1526; and NETHERLANDS: A. D. 1494-1519.

A. D. 1517.—The Treaty of Noyon, between Charles and Francis I. See FRANCE: A. D. 1516-1517.

A. D. 1518-1522.—Popular discontent.—Election of Charles to the German imperial throne.—Rebellion of the Holy Junta, and its failure.—Absolutism of the crown established.—Charles had not been long in Spain before "symptoms of discontent . . . were every where

visible. Charles spoke the Spanish language imperfectly: his discourse was consequently slow, and delivered with hesitation; and from that circumstance many of the Spaniards were induced to regard him as a prince of a slow and narrow genius. But the greatest dissatisfaction arose from his attachment to his Flemish favourites, who engrossed or exposed to sale every office of honour or emolument, and whose rapacity was so unbounded that they are said to have remitted to the Netherlands no less a sum than 1,100,000 ducats in the space of ten months . . .

While Spain, agitated by a general discontent, was ready for rebellion, a spacious field was opened to the ambition of her monarch. The death of the Emperor Maximilian (1519) had left vacant the imperial throne of Germany. The Kings of Spain, of France, and of England, offered themselves as candidates for this high dignity, and Charles was chosen, entering now upon his great career as the renowned Emperor, Charles V. (see GERMANY: A. D. 1519). "Charles received the news of his election to the imperial throne with the joy that was natural to a young and aspiring mind. But his elevation was far from affording the same satisfaction to his Spanish subjects who foresaw that their blood and their treasures would be lavished in the support of German politics." With great difficulty he obtained from the Cortes money sufficient to enable him to proceed to Germany in a suitable style. Having accomplished this, he sailed from Corunna in May, 1520, leaving his old preceptor, now Cardinal Adrian, of Utrecht, to be Regent during his absence. As soon as it was understood that, although the Cortes had voted him a free gift, they had not obtained the redress of any grievance, the indignation of the people became general and uncontrollable. The citizens of Toledo took arms, attacked the citadel, and compelled the governor to surrender. Having, in the next place, established a democratical form of government, composed of deputies from the several parishes of the city, they levied troops, and appointed for their commander Don Juan de Padilla, son of the Commendator of Castile, a young man of an ambitious and daring spirit, and a great favourite with the populace. Segovia, Burgos, Zamora, and several other cities, followed the example of Toledo. Segovia was besieged by Fonseca, commander-in-chief in Castile, who, previously, destroyed a great part of the town of Medino del Campo by fire, because its citizens refused to deliver to him a train of artillery. Valladolid now rose in revolt, notwithstanding the presence of the Regent in the city, and forced him to disavow the proceedings of Fonseca — J. Bigland, *Hist. of Spain*, v. 1, ch. 12.—"In July [1520], deputies from the principal Castilian cities met in Avila; and having formed an association called the Santa Junta, or Holy League, proceeded to deliberate concerning the proper methods of redressing the grievances of the nation. The Junta declared the authority of Adrian illegal, on the ground of his being a foreigner, and required him to resign it; while Padilla, by a sudden march, seized the person of Joanna at Tordesillas. The unfortunate queen displayed an interval of reason, during which she authorized Padilla to do all that was necessary for the safety of the kingdom; but she soon relapsed into her former imbecility, and could not be persuaded to sign any more papers. The